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ON THE "CHILDREN" SPOKEN OF SEVERALLY IN ISAIAH vii., viii., ix.

"The proper method to do justice to the argument from *prophecy* in behalf of the Christian Revelation, is not the application of *detached clauses* and *particular sentences*, but the contemplation of the whole scheme of *prophecies* converging to this single point, the fortunes of Christianity and its dispenser."—G. Wakefield.

Occasionally the Hebrew prophets announce circumstances attendant on their predictions by deeds of their own,* and employ, as it were, the language of gestures; and they further make use of members of their respective families† for the same purpose.

We find examples of these peculiarities in two of the chapters to which the title of my paper has a reference.

In vii. 3, Jehovah says unto Isaiah, "Go forth now to meet Ahaz, thou and Shear-jashub thy son," &c. The interview so enjoined took place accordingly. The prophet's young son accompanied him with the sole view of being a witness of what passed between the monarch and the seer. Here one of Isaiah's children, who already bears a very impressive name, is brought forward by his father in the discharge of a part of that father's office.

At 10—17, Jehovah speaks, again, to Ahaz, and proposes to give him an especial sign of a happy change to be accomplished within a definite period. The sign is indicated by the words, "Behold, a virgin shall conceive, and bear a son, and shall call his name *Immanuel*," &c. Now this son is plainly distinct from *Shear-jashub*. I will merely add that this is a different case from what Isaiah and his youthful companion had declared and attested.

In chap. viii. we read, 1—5, of a third child. He is significantly styled *Maher-shalal-hash-baz*. I record this circumstance for the sake of shewing that he is not to be confounded with the child styled *Immanuel*. At ver. 18 of the same chapter Isaiah says, "Behold, I and the children whom the Lord hath given me are for signs and wonders in Israel," &c. Can we doubt that by the children thus described the three whom I have enumerated are intended?

We now come to a prediction far more important and comprehensive than what have hitherto been set before us. It is contained in chap. ix. 6, 7, "Unto us a child is born," &c. I look upon this as clearly foretelling *the Messiah;* and I can discover no *temporal* monarch of the Hebrews to whom it can be applied. The prophecy is couched in lofty diction; not too lofty, however, for the subject of it, or for the genius of Oriental poetry. In my own judgment, it was fulfilled and is still fulfilling in Jesus, the anointed Son of God. I leave this point, never-

* Jer. xiii. 1—12; Acts xxi. 10—12. † Hosea i. 2—10.

theless, to be determined by the care and discriminating thought of my readers.

Let us go back to the three less celebrated predictions, and review them a little more at large and in their order.

(1.) *Shear-jashub's* name and appearance would express the very consolatory fact that a "remnant shall return." He was of sufficient age to recollect his interview with the king of Judah. As one of the children whom Jehovah had given to Isaiah, he was qualified for being a sign and a wonder in Israel. Still, it is rather of a general state of things than of any particular event that he is the emblem and witness. The result of this immediate prediction is declared in ver. 7, "Thus saith the Lord God, It shall not stand, neither shall it come to pass,"—'the scheme of the confederate monarchs against Judah shall be abortive.' Ahaz is therefore admonished to take heed and be quiet, and not to fear, neither be faint-hearted, because Syria and Israel have taken evil counsel against him.

(2.) *Immanuel* is the significant name of the child next presenting himself to our observation. For its meaning we must look at the connection: "Jehovah spake again unto Ahaz, saying, 'Ask thee a sign of the Lord thy God; ask it either in the depth or in the height above.'" The gracious purpose of the Deity was to encourage Ahaz, to call forth his devout and enlightened confidence. Unhappily for himself and his people, this monarch was swayed by strong idolatrous prepossessions. The fact is proved by his whole reign and conduct;* and in the transaction now alluded to, he seems to have been guilty of deceit. He declines accepting a prophetic warrant of success, and veils his refusal of Jehovah's offer under the pretext that he will not tempt the Divine Being, while, in truth, he was all the while taking measures for procuring the aid of some foreign princes. Neither affliction nor prosperity turned his heart to the One Living and True God.

A league had been formed against him by the kings of Syria and Israel. In chap. vii. 3—10, he receives prophetic information that this joint attack shall ultimately fail, and that within sixty-five years Israel shall be no longer an independent nation. As, however, the time for the fulfilment of this prediction was remote, he is directed to ask a sign of the Lord his God, which may convince him of the truth of the assurance. The second application,—that, I mean, which he declines,—is subordinate to the main prophecy.† It respects an event which is to occur within a much shorter period; and, on many accounts, it calls for a careful and minute examination.

The introductory words claim our notice. They are those of Jehovah, still speaking by his servant: "Then He said, Hear," &c. After the hypocritical reply of Ahaz, God thus addresses the *House of David*, the reigning monarch and court of Judah: "Is it a small thing for you to weary men, but will ye weary my God also? Therefore Jehovah shall give you a sign," a token of the certain fulfilment of the prediction contained in ver. 7. "Behold, the young woman (the prophetess) is conceiving and bearing a son, and she shall call his name Immanuel. Butter and honey shall he eat when he knows to refuse the evil and choose the good; for before the child shall know to refuse the evil and

* 2 Kings xvi.; 2 Chron. xxviii. † Isaiah vii. 8, &c.

choose the good, the land that thou abhorrest shall be forsaken of both her kings."

IMMANUEL means "God *is* with us." Remarkably enough, this appellative occurs but four times in the Bible,—in the verse under consideration, and in chap. viii. 8, 10, and in Matt. i. 23. I will examine these passages separately.

"She shall call his name *Immanuel*." This name the mother is instructed to give her babe in the same way and for the same reasons that the compound nouns "Shear-jashub" and "Maher-shalal-hash-baz" are respectively appropriated to two other children. *Immanuel* is further spoken of in chap. viii. 8, where we read that the king of Assyria's forces "shall fill the breadth of thy native land" [Judah], O Immanuel, this name still conveying thoughts of comfort and encouragement. So, in chap. viii. 10, "speak the word and it shall not stand, for God is with us," literally *Immanuel*. In the remaining text, Matt. i. 23, both the prediction and the name are applied to Jesus Christ; here, nevertheless, it is a mere accommodation.

There are annotators who look upon part of the address in viii. 5—19 as proceeding from *Immanuel*, or as adverting to him; but this is an entirely gratuitous supposition. Isaiah, either in his own person or in that of Jehovah, speaks continuously throughout. The opposite hypothesis I deem erroneous, although it has the sanction of some highly respectable names in Biblical literature.*

I have said that in Matt. i. 23, the word *Immanuel* is simply accommodated to our Lord Jesus Christ. Thus much appears from the fact that the prophecy, as we read it in Isaiah, is a mark of *time*, and serves and was intended to assure us that within a given period a state of things shall ensue of which the description follows. Clearly, therefore, the appellative *Immanuel*, and the circumstances recorded in the context, are literally inapplicable to an occurrence so distant as the birth of Jesus of Nazareth.

In confirmation of this argument, I will further illustrate the passage, chap. vii. 14—17. The prophet declares not only that the young woman shall conceive and bear a son, and shall call his name Immanuel, but that a great and speedy alteration will follow upon this child's attainment of a certain age. "Butter and honey shall he eat when he knows to refuse the evil and choose the good." What is meant by his *eating butter and honey?* That circumstance alone was no distinction. Other children of tender age—many other children—contemporary with Immanuel might be nourished with butter and honey, whether these were the ordinary food of infants or delicacies. Mark the sequel and effect of his being so nourished, when "he knew how to refuse the evil," &c. "When the child shall know to refuse the evil, &c., the land that thou abhorrest shall be forsaken of both her kings."

From ver. 17 to viii. 1, the invasion of Judah by the king of Assyria is graphically foretold. One effect of that inroad would be at least a temporary cessation of the labours of *agriculture*. The land would be desolate—not ploughed and tilled. Still, it would be available for *pasture*. Cattle—cows and sheep—would feed on it. "And it shall come to pass for the abundance of milk that these shall give, he shall

* Dodson and the younger Rosenmuller, in loc.

eat butter, for butter and honey shall every one eat that is left in the land." The import of the prediction is that *Immanuel* shall within a very few years witness a happier condition of his country than was its lot at the season of his birth. Isaiah is thus his own interpreter.

In viii. 10, we again read of *Immanuel.* Here the prophet introduces the name for the sake of fortifying his countrymen's languid spirits. At ver. 18, the children whom the Lord hath given Isaiah, &c., are noticed and produced for the same ends of encouragement and consolation.

The solemn import, nevertheless, of the appellative *Immanuel* can never be lost sight of by any consistent believer in the Gospel. It is supremely true and momentous that Jesus Christ taught and exemplified the doctrine that "God *is* with us." Nor is it less true and momentous that Jesus Christ himself is in no genuine text of Scripture confounded together with his Father and our Father, his God and our God. The highest title which he claims is the Son of God; emphatically, *the Messiah.*

(3.) I revert to the birth of the third child. This also is a mark of time, but of a rather shorter time than had been previously signified. Chap. viii. 4, "Ere the child shall lisp the endearing words, 'My father and my mother,' the riches," &c. The infant's name [*run swiftly to the spoil and make haste to the prey*] imports thus much.

Among the children who are noticed at ver. 18, I consider *Immanuel* as included. It is true, the prophet does not call him his son. Yet this child was given, like the rest, for signs and for wonders in Israel. His symbolical title was a token of Divine aid; and it is therefore reasonable to infer that, like the two children mentioned at the beginning of chap. vii. and viii., he was one of Isaiah's offspring.*

I have previously assigned a reason for viewing Isaiah ix. 6—8 as solely applicable to Jesus Christ. In the New Testament we do not see that passage formally interpreted of our Lord. But there are chronological and other objections to a different use of it; and in the Christian Scriptures the prophecies of the Old Covenant respecting our Saviour are taken rather *in the whole scheme*, than *singly.* When cited in *detached clauses and particular sentences*, they are chiefly such as regard a suffering, rather than a triumphant, Redeemer; the cause of which selection will be evident to readers who think upon the political circumstances of the Jews at the period of his ministry.

With the majority, therefore, of commentators, and not least with *Herder* and *Baüer*, I consider this famous prediction as altogether denoting him whom *God hath sanctified and sent.*

If this Essay shall in any degree assist the inquiries of those who wish to discern "things" and personages which "differ," the writer's hopes will be so far gratified. I am not in the number of those who think that Divinity is no progressive science. In our own country at least, Divinity, properly so called, is, or should be, the study of the Scriptures by the aid of the best and soundest Criticism. This, doubtless, is not, must not be, stationary. However, until the Bible is made

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* Isaiah vii. 14, "*The* young woman shall," &c. Chap. viii. 3 [*The* prophetess]. Mr. Lowth takes a different view of the subject. Comment. in loc.

its own interpreter, until men will read it with the discernment and impartiality with which they explore other grave and ancient writings, the Sacred Volume must remain to most men, and in a very lamentable sense and extent, a SEALED BOOK.*

N.

HISTORICAL ACCOUNT OF THE HIGH-PAVEMENT CHAPEL AND SOCIETY, NOTTINGHAM.† (Concluded.)

HAVING given at some length the early history of the society, and interweaved such particulars of those trying times, local and general, as were more or less connected therewith, I shall pass in review more briefly what remains to be narrated.

The vacancy occasioned by the Rev. John Hardy's conforming to the Established Church in 1727, was not filled up till nearly a year after. In the mean time, several gentlemen preached as candidates, among whom were Dr. Doddridge and his friend and correspondent the Rev. Obadiah Hughes. The circumstances referring to the former, and his visit to Nottingham, have been already related; at length, the latter was chosen the pastor, and was ordained September 4th, 1728. Mr. Hughes was the son of the Rev. John Hughes, who was pastor for many years of a Dissenting congregation at Ware, in Hertfordshire, and grandson of the Rev. Obadiah Hughes, ejected from his studentship in Christchurch, Oxford, by the Act of Uniformity, 1662. He was also nephew to Dr. Obadiah Hughes, a minister of considerable celebrity in his day at Princes-Street chapel, Westminster, and "related," says the Rev. Thomas Stedman, "to John Hughes, Esq., author of the Siege of Damascus, and who wrote several papers in the Tatler, Spectator and Guardian."‡ Several particulars relating to him, both when a student at Kibworth with Doddridge, under Dr. Jennings, and afterwards under Dr. Latham, an eminent tutor of an academy at Findern, Derbyshire, may be learned from Doddridge's Correspondence, &c., by J. D. Humphreys, Esq., Vol. II. In September of the following year, 1729, the Rev. N. Whitlock, grandson of the ejected minister, was chosen to be co-pastor with him, and in this relation they continued together till 1735, when Mr. Hughes' name disappears from the chapel register, but whether from death or removal does not appear. Doddridge speaks of him as a man of superior talents and attainments and an excellent preacher.

After an interval of two years, in which Mr. Whitlock was alone, the Rev. Dr. Samuel Eaton was chosen to be his colleague, and en-

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* The proposition that "Revealed Religion is not of the nature of a progressive science," is correct; but this is altogether different from the foregoing. Revelation and the records of Revelation are not quite the same thing, and I must repeat the statement that it is with the records of religion that Christians are mainly concerned. See Mr. Macaulay's "matchless" Contributions to the Edinburgh Review, pp. 536, 537 (1850).

† Continued from Vol. VI. p. 755.

‡ See Doddridge's Letters, &c., by Stedman, Vicar of St. Chad's, Shrewsbury, p. 22.

tered on his office in June, 1737, which he held till his death, a period of rather more than thirty-two years. This gentleman was descended from a family in Cheshire, the name of which not unfrequently appears in the early records of Nonconformity in the counties of Cheshire and Lancashire. See Hunter's "Old Dissent," &c., pp. 64, 244; also Minute-book of Cheshire Ministers, p. 31.

A gentleman of the same name and probably of the same family, Dr. Joseph Eaton, who at first united the two professions of minister and physician, resided at Nottingham, as we have already seen (p. 743, note), in 1691, for a short time, and removed hence to Colchester. From a respected descendant and other private sources I am informed that the Rev. Samuel Eaton was born at Eaton, near Congleton; the place of his education is not mentioned; but at a meeting of the Cheshire ministers held at Knutsford, Sept. 6th, 1726, he was examined in the languages, philosophy and divinity, together with Mr. Hugh Worthington, afterwards of Dean Row, and Mr. Joseph Hankinson, afterwards of Ashford and Wirksworth, Derbyshire, when they were all approved and allowed to preach as candidates. In 1728, the people of Allostock, near Knutsford, applied to the Assembly for the ordination of Mr. Eaton. The ceremony took place at Knutsford, Sept. 2, 1729, he having previously exhibited to a deputation of ministers a thesis, De objecto fidei. The ministers who took part in the ordination were Mr. Lea, of Knutsford; Mr. Mottershed, of Namptwich, afterwards of Cross Street, Manchester; Mr. Gardiner, of Chester; Dr. Charles Owen, of Warrington; and Dr. Clegg, of Chinley. While the minister of Allostock, Mr. Eaton resided at Congleton with two unmarried sisters, and took pupils into his house: here he remained till 1737, when he removed to Nottingham, as already stated, and was succeeded at Allostock by the Rev. William Turner, father of the Rev. William Turner, late of Newcastle, now of Manchester. In the following year Mr. Eaton married Mrs. Marchbank, a widow lady of Nottingham, whose maiden name was Burden, and thus became connected with several of the leading families of the congregation, viz. the Burdens, Foxcrofts, Hunts and Fellows'. Of the two sons born to him by this marriage, the elder, Alexander, was an attorney at Chester, where he died in 1806; the younger practised as a physician in Nottingham, and died unmarried in May, 1773.

During the long period of Dr. Eaton's ministry in Nottingham, several events took place of considerable importance to the High-Pavement society, as well as indicating, at the same time, the state and progress of religious opinion. In the very year of his removal thither, Mr. Joseph Rawson, belonging to the Independent congregation assembling in Castle-Gate chapel, and also a member of the church, that is, admitted to partake of the communion, was excommunicated for heresy respecting the doctrine of the Trinity. This was done at the instance more especially of the Rev. James Sloss, co-pastor with the Rev. Richard Bateson. A detailed account of the interviews and examinations which took place, and of which Mr. Sloss was the most active agent, is given in a pamphlet entitled, "A Narrative of Mr. Joseph Rawson's Case; or, an Account of several Occurrences relating to the Affair of his being excluded from Com-

munion with the Congregational Church in Nottingham. With a Prefatory Discourse in defence of the Common Rights of Christians. London, printed for T. Cooper, at the Globe in Paternoster Row, &c., 1737." This "Prefatory Discourse," now so well known as a separate tract under the latter part of the above title, was written by the celebrated divine Dr. John Taylor, then removed to Norwich, but previously residing at Kirkstead, in Lincolnshire. It was at first published without his name, but in the following year a sequel was added, and his name affixed. It is now among the tracts published by the British and Foreign Unitarian Association, entitled, "Dr. John Taylor's Defence of the Common Rights of Christians,"—a tract which, for the noble sentiments it contains, as well as the great principles of religious liberty it enforces, is still well deserving of attentive perusal.*

In consequence of this rigid exercise of pastoral and church authority towards Mr. Rawson, several other members also seceded from Castle-Gate to the High-Pavement, where they could enjoy greater freedom of thought and inquiry. More strongly marked differences of opinion than formerly now distinguished the two societies. The Trinitarian controversy at the close of the 17th century, though carried on chiefly by members of the Established Church, had produced important effects beyond its limits, especially on the Presbyterian body.† From the time that the important decision was made by a majority of the London ministers in 1719, chiefly by their means, that subscription to human creeds should not be required of the ministers and members of their societies, but the divine authority of the Scriptures only, be deemed sufficient, we may date those important changes of opinion and doctrine that took place in both, during the greater part of the last century. Freed especially, as they thence were, from the galling trammels of the Assembly's Catechism, and exercising more fully the right of private judgment in the study and interpretation of the Scriptures, they gradually relinquished a belief in the doctrine of the Trinity and some other doctrines more immediately connected with it, and generally embraced the doctrines of Arianism.‡ Such was the case at Nottingham during Dr. Eaton's ministry, and these changes became thenceforward more marked and defined. He was held in high esteem by his brethren in the ministry as a scholar and divine, was the friend and correspondent of Drs. Benson and Chandler, and, from letters in my possession, was evidently a diligent student and an able critic of the Scriptures.

* See also Lives of Eminent Unitarians, &c., by Rev. William Turner, Jun., Vol. I. pp. 309—311.

† For a clear and excellent account of this controversy, see the late Rev. R. Wallace's Antitrinitarian Biography, Vol. I. pp. 198—306.

‡ Several pamphlets on this controversy were published about this time at Nottingham; one of these, in 1738, evidently in reference to Rawson's case, was, "An Address to Protestant Dissenters, or an Inquiry into the Grounds of their Attachment to the Assembly's Catechism, in which it is proved that the Scriptures everywhere affirm that the Father only is the Living and True God, and that the Son is not the Living and True God." To this an answer was published by Rev. James Sloss, M.A. Mr. Sloss also published Sermons on the Trinity, which were replied to in a pamphlet entitled, "Remarks on the Sermons of the Rev. Mr. Sloss upon the Doctrine of the Trinity," &c. Also, "A Rational Account of the Principles of Christianity and the Practice thereof, by the late Rev. J. Platts, of Ilkeston, Derbyshire."

In the mean time, Mr. Nathaniel Whitlock, though of delicate health, continued to be his colleague for a few years, and then resigned. He died in 1749, and on the 16th of June was buried at St. Mary's church, where the remains of his father and grandfather were already deposited. In 1750, the Rev. John Holland, of Mobberley, near Knutsford, resided at Nottingham for a few months, and, at the request of the younger part of the congregation, published two sermons "On the Folly and Guilt of Intemperance." Dr. Benson, in a letter to Dr. Eaton, dated Dec. 7, 1750, London, remarks, "I read the sermons in MS. and ventured to alter an expression or two; but in general they pleased me much, and are calculated to do good. I shall take half-a-dozen to give among some of my friends. I am glad," he adds, "your young people have so much seriousness and such a good taste as to desire they should be printed, and rejoice to have such an excellent specimen of Mr. Holland's abilities." Mr. Holland died in the following year, on the eve of his removal to Chowbent, in Lancashire. Two volumes of Sermons were published after his death, which were much esteemed.*

In 1750 also, the Rev. Edward Williams removed from Hampstead to take up his residence at Nottingham, where he lived for the rest of his life, a period of nearly forty years. In a letter of introduction from the Rev. J. Simmons, of Hampstead, dated May 26, 1750, he says, "The bearer of this, the Rev. Mr. Williams, is a very good friend of mine, a gentleman of great piety and learning, and a solid, judicious preacher; he was chaplain many years to Mr. Lambe, a gentleman with whom I have the honour to be intimately acquainted; but having a large fortune left him last year by a relation, he has quitted that station; he is going at present into Lancashire, where he has a good estate, but proposes to return to Nottingham in order to settle there."—"He will be ready to preach for you upon emergency, and to do you all the service that lies in his power." Accordingly, Mr. Williams' name often appears in the chapel register for several years after this time, so that Dr. Eaton appears to have availed himself of his services, if he was not engaged as his colleague. Latterly, he preached at Ilkeston, a village nine or ten miles from Nottingham; and anecdotes are related shewing the punctuality and readiness with which he performed the duty, riding in all weathers through a rough country, with bad roads, and attended by his man-servant, of whom he was often much more careful than of himself. He died, universally respected for his benevolence and worth, in 1787, and was buried at Snenton church, near Nottingham.

For three or four years, from 1754 to 1758, Dr. Eaton had the Rev. Joseph Evans for his assistant: he was succeeded by the Rev. Isaac Smithson, a pupil of the Rev. Dr. Rotheram, of Kendal, who on his death finished his studies at the academy at Daventry. He was ordained at Harleston, Norfolk, Nov. 11, 1755: the sermon, by the Rev. — Milner, of Yarmouth, and the charge, by Dr. Taylor, of Norwich, were published. From Harleston he removed to Nottingham in 1758. Between this gentleman and Dr. Eaton an unhappy difference arose, which became so violent as at length to lead to a

* For further particulars, see Turner's Lives, &c., as above, Vol. II. p. 342, note.

division and separation in the High-Pavement society. What was the precise cause of this quarrel, or what were the subjects of difference between them, it is difficult at this distance of time exactly to ascertain. It does not appear to have arisen from any great disagreement in doctrinal opinions, but more from private and personal grounds; such as sometimes exist in a co-pastorship between an elder and a younger minister, with the little partialities, jealousies, and other proofs of human infirmity, which thence, alas! arise and manifest themselves, as well on the side of ministers as of their people. This view of this unhappy affair is confirmed by an admirable letter of gentle yet faithful remonstrance from the Rev. Dr. Samuel Chandler to Dr. Eaton, dated London, March 20th, 1760. From this letter it appears that the quarrel was noised abroad, that the two ministers and their respective partisans were greatly exasperated against each other, and that Dr. Eaton had withdrawn from the High-Pavement chapel and licensed his own house for public worship, till another chapel should be built. The whole letter is too long for insertion, but a few passages in illustration may be interesting.

"Give me leave to say," writes Dr. Chandler, "that I consider you as an eminent minister of Christ, of good learning, great abilities, long usefulness and justly deserved reputation,—growing into years, hastening into eternity, and soon to give up his stewardship and ministry before an impartial tribunal. In what disposition would my dear friend wish to die?" &c. "I will suppose and allow you may have been unkindly treated, and even injuriously represented: should such a conduct as this in others to him be pursued by such measures of self-vindication as must necessarily break in pieces a flourishing society, keep up the spirit of opposition and division, and so inflame one part of the congregation against another, as to prevent their being for ever reconciled?" &c. Then he adds in conclusion, "If the two ministers would be cordially reconciled, they might easily bring the whole congregation into their former union; and if they would agree to bury their former differences in perpetual silence without entering into vindications and recriminations, they might surely be reconciled in an hour, and I am persuaded the whole congregation, in consequence of their example, would gladly unite in the ministry of both. Be then yourself, my dear friend," &c. "I have only to add, that I have written with a sincere and affectionate regard to you and the church, and without the desire of any one belonging to it. May the God of peace guide your mind and prosper your endeavours for peace."

Unhappily, this excellent letter failed of its important object; the differences continued and the separation took place. Dr. Eaton and his friends seceded from the High-Pavement, and assembled in a chapel built for the occasion in Halifax Place. This division existed for fourteen or fifteen years. Dr. Eaton continued his ministry in the new chapel till his death, which occurred Oct. 16, 1769. "He died at his residence on the High-Pavement, after a lingering illness, in the 67th year of his age," * and was buried at Snenton, Oct. 21st.

* See Nottingham Date-book, No. 6, p. 85, from 1750 to 1850, by John F. Sutton,—containing a valuable collection of facts and memorable events illustrative of the times, and in many respects highly curious and instructive.

From the testimonies already adduced it will be seen that he was highly esteemed for his talents, learning and virtues; he enjoyed the friendship of the leading Dissenting divines of his day; and besides those already mentioned, Dr. Wishart, of Edinburgh, Principal and Professor of that celebrated University, under whom one of his sons studied, probably John, the physician. Dr. Eaton was very fond of Scripture criticism, as is attested by his letters and papers still in the possession of his descendants: two volumes of his Sermons were published,—the first volume by himself, at the request of friends, in 1764, entitled, "A View of Human Life; for the use of Families;" the second volume was published after his death, in 1776, by his son, Mr. Alexander Eaton, of Chester, entitled, "View of Christianity as taught by Christ himself." Both bear testimony to the distinguished diligence and ability with which he discharged his ministerial duties and sustained his reputation as a divine.* See Chapel Library.

Dr. Eaton was succeeded at the new chapel by the Rev. Peter Emans in 1769, who remained till 1774, when he removed to Coventry, where he continued to minister till his death, which took place suddenly, while on a visit at Dudley, June 24th, 1810. He was greatly valued for his learning and worth, and had collected together a very choice library.

In the mean time, after the secession, the Rev. John Milne was chosen co-pastor with Mr. Smithson at the High-Pavement, in the room of Dr. Eaton. This connection continued till Mr. Smithson's death of a consumption, Feb. 1st, 1769. This gentleman had been fellow-student with Dr. Priestley at Daventry, and was his intimate friend through life. He was greatly beloved; his style of preaching was sensible and correct, mild and persuasive; and he was particularly distinguished for the variety and excellence of his devotional compositions. It does not appear that he published anything, and he ordered all his MSS. to be burnt. See Mon. Repos. Vol. V. p. 474; Priestley's Memoirs, Vol. I. Part i. p. 33, Rutt's edition. The Rev. Thomas Bruckshaw succeeded Mr. Smithson as the colleague of Mr. Milne till 1772, in which year the society was deprived of both its ministers by death. Mr. Bruckshaw died in March at Dishley, Leicestershire, of a decline; and Mr. Milne in the following September, of gout in the stomach. "He enjoyed," says the local record, "the general esteem of his townsmen."† He was, it is said, a native of Lancashire, and was ordained about 1741. He preached his first sermon at Wyminghouses, on the 23rd of August, 1741, and his last at Nottingham, on the same day and month, 1772.

The vacancy thus occasioned appears to have been partly supplied by the services of the Rev. Edward Williams, and partly by the Rev. John Simpson, afterwards of Bath, and the distinguished Scripture critic. Mr. S. was chosen pastor on the death of Mr. Milne, but after five years resigned his office in August, 1777, to become the afternoon preacher at Walthamstow, Essex. This situation he also relinquished at the end of two years, and never afterwards entered into the pastoral

* For many of the foregoing particulars I am indebted to the kindness of Dr. Eaton's granddaughter, Mrs. Smith, of Manchester.

† Nottingham Date-book as above, p. 95, No. 6.

life. His latter days were spent at Bath, where he lived, useful, happy and respected, till the day of his death, Wednesday, August 18th, 1812. See Monthly Repository, Vol. IX. pp. 80—86, for an interesting memoir, taken from two funeral sermons, one by the Rev. Joseph Hunter, of Bath, the other by the Rev. Thomas Jervis, of Leeds, with a list of his valuable publications, the chief of which were, Internal and Presumptive Evidences of Christianity, in 1 vol. 8vo; and Essays on the Language of Scripture, 2 vols. 8vo.* During the three last years of his residence at Nottingham, Mr. Simpson enjoyed the advantage of being co-pastor with the learned and eloquent George Walker, who removed from Warrington to Nottingham in the autumn of 1774. Under their joint endeavours, a reconciliation was happily effected between the two congregations, which were re-united in 1775,—an union that has never since been interrupted, but where the utmost harmony has generally prevailed both between ministers and people, to the mutual comfort and benefit of both parties. That it may long continue, is the earnest wish and prayer of the present writer!

There is a local tradition that this dissension was caused by doctrinal differences; but further inquiries have led to a different conclusion, especially from the important fact, that the sentiments of the ministers of the High-Pavement and the secession were substantially the same. It is not unlikely, however, that some of the seceders retained higher doctrinal opinions than the rest. This also will account for the fact that is alleged, that all did not return back to the High-Pavement, but that a part remained at the new chapel, which became thence a Calvinistic society. The place continued to be thus used for many years by different parties, more or less of the same opinions, till it was sold by the Trustees of the High-Pavement chapel in 1804, and the proceeds devoted to the use and benefit of the daily charity schools connected therewith: latterly it became the property of the Wesleyan Methodists, and was used for Sunday-schools to their chapel in Halifax Place.

Such a difference of sentiment is also easily accounted for by the well-known circumstances of the times, and the history of opinion in the old Presbyterian congregations. During the greater part of the 18th century, important changes were gradually and silently taking place, first with the ministers, and thence with their people. The former were freed from the old confessions of faith at their ordination, and those only were required as were of the most general kind, relating to the sufficiency of the Scriptures as the rule of faith and practice, and the divine mission of Jesus Christ; hence they pursued their studies and inquiries in theology without let or hindrance. The latter, in their turn, gradually abandoned the remnants of that form of church government from which they derived their distinctive name, and all were freely admitted to partake of the Lord's Supper without those previous inquiries and examinations instituted in the relation, though he continued to preach occasionally to the end of

* See also Dr. Carpenter's Reply to Bishop Magee, Appendix D, pp. 427—429, Note, for some interesting extracts from Mr. Hunter's Sermon, and also for a testimony, "said to come from the pen of a very liberal and enlightened clergyman."

other Nonconformist churches. Hence, though Presbyterian in name, and as such recognized unto this day in the Toleration Act and other public Acts, they became as to internal government Independent in reality. During the progress of these changes, the ministers generally abstained from special doctrinal preaching, and confined themselves to those general principles of doctrine and duty admitted by all Christians. In consequence, the people, deprived of the necessary instruction on such topics, were often ignorant or doubtful of the sentiments of their ministers, and were left to form their own opinions, influenced, as of course they would be, by early associations, education, and other obvious circumstances. Hence, when any events occurred requiring a more decided declaration of opinion, the most discordant views were found to prevail in the same congregation, varying from Trinitarianism and Calvinism in some, to Arminianism and Arianism in others, who generally formed the majority, even to Unitarianism, in its most limited form, again in others. The first class on such occasions naturally seceded to other societies professing sentiments more in accordance with their own; while the other two gradually coalesced, agreeing as they did in the worship of the Father only, though differing in their views of the person and rank of Jesus Christ; these form the basis of our societies as existing in the present day. A regard to these facts will serve to explain some apparent anomalies not only in the history of the High-Pavement, but in most of our older congregations, where the changes passed through during the last seventy or eighty years, have been of a similar kind.

But to return. The Rev. George Walker's ministry at Nottingham extended over twenty-four years, from 1774 to 1798, a period of the most extraordinary public excitement, from the occurrence first of the American, and thence still more of the French revolution; during which time he pursued a most active, useful and distinguished career both in public and private. It is not necessary to enter here into detail; the memoirs of Mr. Walker's life and ministry have long been before the public, first in a Life by his son, Mr. George Walker, prefixed to a volume of his father's "Essays on various Subjects;" thence in admirable sketches of his character by the Rev. Gilbert Wakefield (see Life, pp. 211—214); and by his successor, the late Rev. James Tayler, in a sermon published on his death; and, lastly, by a writer in an interesting review of his life in Mon. Repos. Vol. V. pp. 504—511. The impression left by Mr. Walker's eminent character and talents, both as a man and a minister, long remained in Nottingham deep and strong, and is not obliterated even at this day; while his few contemporaries and friends yet surviving, speak with enthusiasm as well as affection of their intercourse with him, and the advantages they derived from his improving society. As the ardent friend of civil and religious liberty in times of peculiar difficulty and peril, he was the acknowledged champion of the cause, and took the lead in all public and private meetings connected therewith, whether in the town or the county. His services in the pulpit excited general admiration; and to the force and eloquence with which he explained and illustrated the great truths and principles of Christianity, his four volumes of Sermons offer abundant proofs; while in private life his many delightful social qualities, great conversational powers, and

child-like simplicity of manners, made him the charm of every circle and gained for him universal esteem. In 1788, he published "A Collection of Psalms and Hymns" for the use of his congregation, an event deserving of notice, especially at that period, as an important index of the state of opinion, when Dr. Watts's Psalms and Hymns, then in common use among the Dissenters generally, were found no longer to suit the altered views and sentiments of the Presbyterian societies. This circumstance is clearly stated in the well-written Preface. The plan on which such Collections were made at that time has not met with entire approval since; a greater liberty was taken with the original authors than is now deemed justifiable; many alterations were made that were unnecessary, especially as they were often anything but improvements, and the beauty of the poetry was often sacrificed to a fancied greater correctness of philosophical opinion. If Mr. Walker's Collection was open to some of these objections, they apply with still greater force to others, made about the same time by some excellent men, in which the critical spirit is often more apparent than the devotional, or at least than the poetical.* He himself seems candidly to anticipate some such remarks when he acknowledges that "poetry is rather a novel attempt of the editor." (Preface, p. 6.) At the same time, he that could compose the beautiful hymn beginning,

"Enough of life's vain scene I've trod,"

must have possessed not a few of the qualities necessary both to express its sentiments and to appreciate its beauties. This Collection continued to be used till June, 1838, when the present one was formed and adopted.

In 1788, another event took place which has exercised an important, beneficial influence on the welfare of the society, and on its character and station in the town ever since. This was the establishment of a daily charity school for the children of the poor of the congregation, but open to others also as there might be vacancies. The circumstances which in the first instance led to the adoption of this excellent institution, arose from an offer on the part of the trustees of the new chapel in Halifax Place, now vacated, to devote the rents and income thereof to the establishment of a charity school. This offer was unanimously accepted by the vestry of the High-Pavement, and a resolution was passed to give their assistance to carry the scheme into execution. This resolution was aided by other events connected with the temper and spirit of the times. The public mind was in a state of the greatest excitement; party spirit ran very high on all sides; and affairs, both at home and abroad, were in the most feverish state. The American war, through a series of disasters to Great Britain, had been brought to a close under General Washington, by the establishment thenceforward of the independence of America; soon after, the memorable signs and tokens of the French Revolution were just beginning to appear, filling men's minds with the most tumultuous and opposite emotions of hope or fear, of terror or delight. The religious bodies also were all in a correspondent state

* See Mrs. Barbauld's essay, "Thoughts on the Devotional Taste," many of the admirable remarks of which have not yet lost their point and force.

of agitation. The Dissenters of the Three Denominations,—Presbyterian, Independent and Baptist,—had held frequent meetings to concert measures for the repeal of the unjust Corporation and Test Acts. These were met by the opposite party, both in Church and State, with a violence and intemperance but too common at that time, but which few in the present day would attempt either to justify or approve. Nottingham took a leading part in all these transactions. The only charity school then in the town, called the Blue-coat school, was connected with the Established Church, and chiefly supported by its members, as at this day; but many of the principal members of the High-Pavement chapel had also, it is said, been liberal contributors and subscribers. At this exciting period, however, above described, their recommendations for scholars were either altogether neglected and refused, or received in the most intolerant spirit and on the most exclusive terms. In these circumstances, the Dissenters at length withdrew, and resolved to establish schools themselves for their own poor, burdened by no such objections and narrow conditions. This was accordingly done. The first annual sermon for their benefit was preached by Mr. Walker, June 13th, 1790, and a collection afterwards made, a practice which has been continued ever since. These schools, open to children of every religious denomination, have been justly deemed a credit and an ornament to the religious society that established them. They have always held a high place in public estimation; their advantages have been sought and enjoyed by all parties without distinction; and they have thence conferred, and continue to confer, the benefits of a suitable education on numbers, to the utmost extent of their plan and means. The plans have varied from time to time, but always with a view to increase their number and efficiency, by adopting, as much as circumstances will permit, the best and most approved methods of instruction. The present number of boys is 80, of girls 90.

In the autumn of 1784, the Rev. Gilbert Wakefield came to Nottingham from the neighbouring village of Bramcote, where he had resided for a short time after resigning his Professor's chair at the academy at Warrington. He remained at Nottingham, which was his native town, from 1784 to 1790. Of this period he has given a lively account in those characteristic and interesting Memoirs he wrote of himself. See pp. 253—344, passim. His admiration of Mr. Walker's character and talents he has left on record in that glowing passage, so well known and so often quoted, above referred to. The residence of two such distinguished men, united by friendship as well as by congenial pursuits and opinions, in a provincial town, must have formed no unimportant feature of its society at that day. It no doubt led to the formation of that literary club mentioned in Mr. Walker's Memoirs of his father, p. 203, "composed of a few select individuals, accustomed to meet alternately at each other's house." "The members of this club," he adds, "were generally of a description superior to what most provincial towns are capable of affording, men of cultivated understandings and of great moral worth."

Mr. Walker resigned his situation at Nottingham in 1798, to accept the office of Theological Professor in the New College, Manchester, then vacated by the late Dr. Barnes, and where also he became Pre-

sident of the Literary and Philosophical Society, as successor to Dr. Percival. In his letter of resignation, dated May 5th, 1798, after expressing in the warmest terms "the esteem, affection and gratitude" which he entertained towards the society, he adds, "I shall ever consider my residence in Nottingham, as it has been the longest, to have been also the happiest, period which I have spent in any part of this kingdom. The remembrance of it will be a source of the most generous consolation to me through the remainder of my life." (Vestry Minutes.) He resigned, however, his office at Manchester within less than three years, and retired to Wavertree, near Liverpool. He died in London, April 21, 1807, in the 72nd year of his age, whither he had gone to make arrangements for publishing a second edition of the first and second volumes of his Sermons of 1790, with two additional volumes, making the third and fourth of the series. He left two children, who still survive him; a daughter, married to Sir Geo. Cayley, Bart., of Brompton House, near Scarborough, and a son, who has for many years resided in France, and who in 1843 published an able and interesting work, entitled, "Letters to a Friend on the Doctrines of the Trinity and the Atonement, explanatory of the Author's Reasons for declining to join in the Service of the Church of England. By George Walker."

To return back to our narrative. On Mr. Simpson's resignation, Mr. Nathaniel Philipps, afterwards Dr. Philipps, was invited to become the assistant minister to Mr. Walker early in 1778: he was then just completing his studies at Hoxton Academy on Coward's foundation, under Dr. Savage and his able coadjutors, Drs. Kippis and A. Rees, and entered on his duties at Nottingham at Easter following. In the Midsummer of 1785, he resigned his office to undertake the charge of a congregation and a school at Palgrave, in Suffolk; of which latter Mr. and Mrs. Barbauld had had the charge. He thence removed to Sheffield, and was for many years the respected pastor of the congregation in that town. He died there, Oct. 20, 1842, aged 85. In the Christian Reformer, Vol. X. pp. 1—7, will be found a memoir of his life and ministry. Dr. Nicholas Clayton was then invited to be co-pastor with Mr. Walker, and came to reside at Nottingham in the autumn of 1785. A short notice of this accomplished man may be seen in the Rev. G. Wakefield's Memoirs, p. 210; a fuller account in Mon. Repos. Vol. VIII. pp. 625—629. He was the friend and quondam fellow-student of Mr. Walker at Glasgow, whither he had removed from Daventry on Dr. Doddridge's death. He was first settled at Boston, Lincolnshire; thence he removed, in 1763, to Liverpool, to be the minister of the Octagon chapel, then just built, with the view to introduce a liturgical service. Mr. Clayton concluded his services at the Octagon on Feb. 25th, 1776, and the sermon, from John iv. 19—23, was published, in which he explained the views with which the Liverpool Liturgy was originally composed, and the reasons for laying it aside. He thence became joint minister with the Rev. Robert Lewin at the chapel in Benn's Garden, and in the spring of 1781 removed to Warrington to be the Theological Professor at that institution, though on the eve of its dissolution. That event took place in 1783, when Dr. Clayton, having now received his diploma of Doctor in Divinity from the University of Edinburgh, returned to

Liverpool, "with broken spirits and shattered health." In 1784, he received an invitation to Norwich, which he declined; and in 1785, a similar one from Nottingham, which he accepted, probably induced by his friendship for Mr. Walker. They were both devoted to mathematics, and were congenial in their literary pursuits and religious sentiments, "but scarcely anything could be more dissimilar, to be both in their respective ways *good*," says his biographer, "than their mode of conducting the public services, both as to prayer and preaching." During his residence at Nottingham, Dr. Clayton was prevailed upon to print, but not to publish, a discourse on Prayer, preached at a meeting of ministers at Alfreton, Derbyshire, in August, 1786. Both sermons, says G. Wakefield, "are excellent compositions;" and Dr. Aikin remarked, "that he never heard a sermon from Mr. Clayton that was not fit to be immediately sent to the press." He was also distinguished for the excellence of his devotional services and the care with which he prepared them. Dr. Clayton left Nottingham in 1794, and returned again to Liverpool, where Mrs. Clayton's family (whose name was Nicholson) resided, and where he died, after a long state of declining health, in the spring of 1797. See Mon. Repos. Vol. VIII. pp. 625—629.

The Rev. William Walters succeeded Dr. Clayton at Midsummer, 1794, and continued to minister till his death, which took place April 11th, 1806, aged 50. He was buried at Snenton, near Nottingham. I regret that I have no further particulars respecting the education and ministry of this gentleman.

On Mr. Walker's resignation, an interval of a year occurred before the vacancy was filled up. In the mean time, the question had been considered, whether it was desirable to continue the plan of having two ministers, when it was decided, after due deliberation, "that it was for the benefit and edification of the society to continue to have two ministers, and that additional means be adopted to provide for their liberal support."

In June, 1799, the Rev. Robert Kell, educated at Daventry under Mr. Belsham, &c., and previously settled with a congregation at Wareham, Dorsetshire, was invited to be co-pastor with the Rev. William Walters, but after two years he removed to Birmingham, in 1801, to become the pastor of the congregation assembling at the Old meeting-house in that town. Here he continued to officiate till 1821, when he resigned his charge and retired from the ministry, except in the very useful and acceptable office of a supply to his brother ministers around in case of need. He died at Birmingham, Dec. 9, 1842, aged 82, respected and beloved for his upright character, amiable dispositions and Christian virtues. For further particulars, see Christian Reformer, Vol. X. pp. 205—211, in an interesting memoir by his son, Rev. E. Kell, Newport, Isle of Wight.

The Rev. James Tayler succeeded Mr. Kell, and entered on his office, January, 1802. In the year 1794, Mr. Tayler, on the recommendation of his friend and guardian, Dr. Kippis, had visited Nottingham for three months, and had received an invitation to become co-pastor with the Rev. George Walker on the vacancy occasioned by Dr. Clayton's resignation; but this invitation he had then declined. In the mean time, he had succeeded the Rev. Thomas Jervis, removed

to Mill-Hill chapel, Leeds, as the minister of St. Thomas's, Southwark. Being, therefore, already well known at Nottingham, he received this second invitation, which he accepted. It may be remarked that on several similar occasions the High-Pavement society had had recourse to Dr. Kippis for assistance and advice. He was a native of Nottingham, born March 28th, 1725, and also a burgess; he frequently visited the town, having many friends and connections there, and preached at such times at the High-Pavement. These circumstances, together with his celebrity as a divine and author in the metropolis, as well as a theological tutor, naturally led to this connection and intercourse between them.

In the beginning of 1796, during the close of Mr. Walker's ministry, the celebrated Samuel Taylor Coleridge paid a visit to Nottingham, which is still remembered by a few survivors. He was on a tour through the manufacturing districts to procure subscribers to a publication called "The Watchman." During his stay, his great conversational powers in the social circle were drawn out, especially in Mr. Walker's company, who was also distinguished in the same way. He was also invited to preach a charity sermon in the High-Pavement pulpit, which he accordingly did, as will be seen in the following curious letter, addressed to his friend Mr. Josiah Wade.

"Sheffield, January, 1796.

"My very dear Friend,—I arrived at this place late last night by the mail from Nottingham, where I have been treated with kindness and friendship, of which I can give you but a faint idea. I preached a charity sermon there last Sunday; I preached in coloured clothes. With regard to the gown at Birmingham, of which you inquire, I suffered myself to be over-persuaded. First of all, my sermon being of so political a tendency, had I worn my blue coat, it would have impugned Edwards.* They would have said he had stuck a political lecturer in his pulpit. Secondly, the society is of all sorts—Unitarians, Arians, Trinitarians, &c.!—and I must have shocked a multitude of prejudices. And, thirdly, there is a difference between an inn and a place of residence. In the first, your example is of little consequence; in a single instance only it ceases to operate as example; and my refusal would have been imputed to affectation or an unaccommodating spirit. Assuredly I would not do it in a place where I intended to preach often; and even in the vestry at Birmingham, when they at last persuaded me, I told them I was acting against my better knowledge, and should possibly feel uneasy after. So these accounts of the matter you must consider as reasons and palliations, concluding, 'I plead guilty, my Lord!' Indeed, I want firmness; I perceive I do. I have that within me which makes it difficult to say No! repeatedly, to a number of persons who seem uneasy and anxious.

"My kind remembrances to Mrs. Wade. God bless her and you and (like a bad shilling slipped in between two guineas)

"Your faithful and affectionate friend,

S. T. Coleridge." †

There may here further be added to these miscellaneous circumstances another event in the religious history of the town well de-

* The Rev. John Edwards, at that time minister of the New meeting, Birmingham.

† Cottle's Reminiscences of S. T. Coleridge and Robert Southey, p. 87. The whole account of this tour is very amusing and characteristic, especially that part relating to his preaching at Bath for the Rev. David Jardine, pp. 75—99.

serving of notice. In October, 1784, a public meeting, convened by the Mayor, William Howitt, Esq., himself a member of the High-Pavement chapel, and his family long connected with it, was held in the Town-hall, in compliance with a requisition, "to consider in what manner a Sunday-school for the children of the poor might best be established. A committee was appointed to make arrangements and solicit subscriptions." Among the authors of this benevolent movement to establish the first Sunday-school in Nottingham, it is pleasant to notice the leading members of the Establishment and the Dissenters, with their respective ministers, acting in friendly union together; viz., the Revds. Dr. Wylde, Rector of St. Nicholas', and J. Bigsby, Rector of St. Peter's, together with the Revds. Richard Plumbe, of Castle-Gate chapel, and George Walker, of the High-Pavement, with the Revds. Edward Williams and Gilbert Wakefield.*

To proceed with our narrative. Soon after Mr. Tayler came to reside at Nottingham, it was resolved to pull down, in great part, the old chapel, and to rebuild it on the same site after a new model, and with school-rooms in addition. Unfortunately, this model was more in accordance with the usual but inferior ideas of those times on chapel-building than with the more improved and elegant plans of the present day; since, at the same cost, sacred edifices are now erected, uniting chasteness and elegance as well as *convenience* in the design and execution. Accordingly, with a good deal of the latter quality there is little, if any, of the former in the present chapel. In June, 1804, the old chapel was closed and taken down, and the congregation met for worship in the mean time at the chapel in Hockley, then in the occupation of the New Connexion of Methodists. As in similar cases the High-Pavement society had always been willing to accommodate other congregations with the use of their chapel whenever required, as may be seen in the Vestry Minutes, so, it is gratifying to remark, have they experienced like courtesy and kindness from other societies, Independent, Methodist and Baptist, in the time of their need.

On the 9th of June, 1805, the new chapel was opened by the Rev. Hugh Worthington, of Salters' Hall, London, on which occasion he preached a sermon for the benefit of the charity schools before mentioned. From this time we may date also, with the erection of the new school-rooms, the founding of the Sunday-schools. Previously, there was no suitable accommodation even for the day-schools, which met in an inconvenient room in Mary-Gate. The first sermon for the benefit of the Sunday-schools was preached by Mr. Tayler in the autumn of 1806. The plan of having a sermon and collection in the spring for the daily schools, and in the autumn for the Sunday-schools, has been adopted ever since: a minister from the neighbourhood or a distance has generally officiated, by means of which a pleasant and friendly intercourse has been maintained. The Sunday-schools appear to have been opened under favourable auspices, as the number of scholars on this their first anniversary is reported to be 180: their present number is 400. In the following year, 1807, the Rev. Robert

* For a further account, see Nottingham Date-book, ubi supra, No. 10, p. 158, with the rules and resolutions.

Aspland, of Hackney, preached the annual sermon for the daily schools, and the notice of his visit to Nottingham may here be suitably introduced, as an interesting memorial of the past.

"In the year 1807, he had the gratification of re-visiting his friends at Meersbrook and Norton; and his diary records the pleasure which he derived from the interesting and able conversation of many of the guests assembled to meet him, amongst whom were Chantrey and Montgomery. At the same time he visited Nottingham to preach the school sermon, and passed several very happy days in the society of Rev. James Tayler and Rev. John Grundy, and of the principal members of the High-Pavement congregation, amongst whom were many persons of cultivation and refinement. It happened that the election of a Member of Parliament was going on in the town. The Liberal candidate was Dr. Crompton. At the invitation of one of the sheriffs (an Unitarian) Mr. Aspland went more than once on the hustings, and was present when the poll closed. This accidental circumstance subsequently occasioned him the annoyance of receiving the Speaker's warrant to attend and give evidence on the subject of the election before the Committee, Dr. Crompton being beaten and having petitioned against the return. It was natural enough that Dr. Crompton's party availed themselves of the evidence of one residing near the metropolis, of respectable station and unbiassed by local feuds. But Mr. Aspland's memory was too definite and unyielding to give that help to the case of Dr. Crompton, which his leading counsel, Serjeant Heywood, knew was wanted, and the Doctor's petition was voted 'frivolous and vexatious.'" See Memoirs of the Life, &c. of the Rev. Robert Aspland, p. 203, with the note,—a volume full of interesting memorials, public and private, of the last fifty years connected with Unitarianism.

Mr. Tayler appears to have been the first minister at the High-Pavement who professed and preached Unitarian, as distinguished from Arian opinions. A gentleman of this town, well versed in its history and antiquities, and at that time a member of the congregation, has favoured me with his recollections of this period. I give them without any comment, further than to express a hope and belief that the latter part of the representation in the first paragraph, whatever it may have been formerly, is happily no longer the case now. Speaking of Mr. Tayler's doctrinal views, my correspondent remarks,

"There may be those among your congregation still living who may be better able than myself to inform you of the startling effect produced on the minds of many of the older members of the High-Pavement society by the style of preaching and novel doctrines introduced by Mr. Tayler. Nor was the effect in the minds of a considerable portion of the townspeople much less. A large accession of numbers was made to the congregation, especially after the alteration in the chapel; and in all probability a much larger proportion of these might have been retained to the society than were, had the efforts of the minister been well supported by the congregation; but many of them, I well recollect, appeared by their frigid and distant manner to all new-comers, as though they felt their presence to be an intrusion than otherwise.

"I attended the High-Pavement chapel at that period for about two

years, and formed one of a class of youths and young men, drawn together by Mr. Tayler on the Wednesday evening of each week, for the purpose of hearing him expound a chapter or passage of Scripture theologically, historically and analytically. As we were encouraged to ask questions or start difficulties which stood in our way in the understanding of the various explanations given by our teacher, it frequently led to highly interesting and valuable discussions.

"It was during these two years, 1805 and 1806, as nearly as I can recollect, that the Chapel Library and Sick Club were established, to both of which institutions Mr. Tayler lent his most cordial assistance. Of the other ministers of the High-Pavement chapel since Mr. Grundy, I know but little; with that gentleman, during the first year of his residence in Nottingham, I was throughout upon the most friendly terms, and received from him, as I had previously received from Mr. Tayler, the most valuable assistance in the forming and training of my, till then, comparatively uncultivated mind."

The Rev. John Grundy, above referred to, removed from Bury St. Edmunds to Nottingham to succeed the Rev. William Walters, who died, as above related, in the spring of 1806. Mr. G. entered on his office at the latter end of the same year, and after a successful ministry of rather more than four years, removed to Manchester in the spring of 1811, to become one of the pastors at Cross-Street chapel, to fill the vacancy occasioned by the death of the Rev. Dr. Barnes. The course of doctrinal lectures which Mr. Grundy preached and published at Manchester, in 2 vols. 8vo, and which excited such a large share of public attention, had many of them been previously delivered at Nottingham to large audiences. In 1824, he became pastor of the Paradise-Street congregation, Liverpool; but in 1835 retired from the ministry from ill-health a few years previous to his death, which took place at his residence near Bridport, Dorset, May 9th, 1843, in the 61st year of his age. Mr. Grundy was born at Hinckley, Leicestershire, and received the chief part of his education under his maternal uncle, Dr. Estlin, of Bristol, with whom he remained, with the exception of one session at Manchester College in 1798, till he became the minister at Bury. I have been favoured by his daughter, Mrs. S. Boult, of Liverpool, with an extract from a sermon preached on Mr. Grundy's death by the Rev. James Martineau, in Paradise-Street chapel, part of which, relating to the period under review, I have great pleasure in adding:

"The period of Mr. Grundy's most conspicuous labours, of what is perhaps to be regarded as the special work of his public life, lies back at a distance beyond my own recollection; and the interpretation I have ventured to put upon his leading aims is derived, *partly* from my personal connection with him here—a connection never weakened or made painful by any ungentle word or thought, never for a moment embarrassed by any discordances between the wisdom of the elder and the enthusiasm of the younger—and *partly* from those clear, mild, judicious writings, by which he achieved so much in this country for the cause of pure and rational Christianity. Those lectures rendered a service thirty years ago, in times when service was not easy, which ought to be remembered with emphatic gratitude."

After several unsuccessful negociations with some well-known

and since celebrated ministers, the Rev. W. P. Scargill, afterwards of Bury St. Edmunds, was invited to become assistant minister for six months, which engagement terminated at the end of August, 1811. In September, 1812, the Rev. Richard Fry, previously settled with a congregation at Coseley, Staffordshire, became co-pastor with Mr. Tayler; but in October of the following year, he removed to Kidderminster to take charge of the New-Meeting congregation in that town. Here he spent the rest of his days. In 1835, he retired from the ministry, and died March 12th, 1842, aged 83. In Christian Reformer, Vol. IX. p. 317, there is a memoir of him by one who knew him well and esteemed him highly, under the well-known and highly-valued signature N.

The Rev. Joseph Hutton, afterwards LL.D. of Trinity College, Dublin, having completed his studies, first at the University at Glasgow and last at York College, succeeded Mr. Fry at the latter end of the year 1813; but at the Christmas of 1816, to the deep regret of his friends and flock, he left Nottingham to be the minister of the congregation at Walthamstow. He removed thence, in May, 1818, to Leeds, where he succeeded the Rev. Thomas Jervis at Mill-Hill chapel, and is now the pastor of Carter-Lane chapel, London. The present writer could not trust himself to speak of the many admirable endowments of mind and heart of Dr. H. in the terms which a long and intimate friendship would dictate, and must therefore content himself with this passing notice.

The Rev. Henry Turner, the son of the Rev. and venerable William Turner, long the highly-respected minister at Newcastle-upon-Tyne, removed from Bradford, Yorkshire, to succeed Dr. Hutton at Nottingham in the following February, 1817. They had been fellow-students both at Glasgow and York, and were deeply-attached friends. Mr. Turner entered on his office at Nottingham with the fairest hopes; but after an active and useful ministry of scarcely five years, his excellent colleague and attached flock were called to mourn over his removal by death, which took place, after a short illness, on January 31st, 1822. He was buried at Lenton, near Nottingham. A monument was erected over his grave, bearing a Latin inscription at once appropriate and elegant, from the pen of the Rev. John Kenrick, A.M., York. The most soothing and gratifying testimonies to his excellences and virtues both as a man and a minister, were presented to his surviving widow and other near relatives on this melancholy occasion, as may be seen in the Preface to the volume of his Sermons published after his death at the request of the younger members of the congregation; and also in his funeral sermon, preached at the High-Pavement, Feb. 10th, by Dr. Hutton, and afterwards published; and lastly, in an excellent obituary article in the Monthly Repository, Vol. XVII. p. 121, signed J. G. R.

The present writer was invited to succeed the Rev. Henry Turner, having just at that time resigned his charge over the congregation assembling in Call-Lane chapel, Leeds. He entered on his office as co-pastor with the Rev. James Tayler early in the following June, 1822. This happy connection, maintained throughout with the greatest possible harmony, and in the most improving and endearing intercourse with a man of such great excellences of character, and of such

varied and exact acquirements, was brought to a close by the death of Mr. Tayler, which took place on the 15th of May, 1831. He was buried at St. Mary's church, Nottingham, in the 67th year of his age, and the 30th of his ministry at the High-Pavement chapel. On the following Sunday, an appropriate discourse was preached by his old and highly-valued friend, the Rev. J. Kentish, of Birmingham. Mr. Tayler was born in the city of Westminster, Feb. 15, 1765; was educated partly at the New College, Hackney, under Mr. Belsham and his colleagues, among whom was Rev. G. Wakefield, and partly under the direction of his friend Dr. Kippis. He first engaged in the regular duties of the ministry at Walthamstow, in 1794 or 1795; he thence removed, in 1797, to be the sole minister at St. Thomas's, Southwark; and thence, in Jan. 1802, to Nottingham, as above related. A plain but handsome tablet, with a suitable inscription, was erected to his memory in the chapel by his congregation, as a testimony both of their high esteem for his character and virtues, as well as of their gratitude for his able and faithful services as their minister. Though he had composed with much care and diligence for the instruction of his flock, he published little. He printed a sermon on accepting the pastoral office at St. Thomas's; another, on the death of the Rev. George Walker; and a third, "On Zeal," preached before the Warwickshire Tract Society at Hinckley; also, a sermon in the Rev. J. H. Bransby's Selection, "On Prayer," and another in the Rev. Dr. Beard's Family Sermons, Vol. I., "On the Reward in Heaven;" he also printed and circulated anonymously a small tract "On the Evidences of Christianity." For an admirable yet discriminating estimate of his character and virtues, as well as a just tribute of filial affection and gratitude, see an obituary article by the Rev. J. J. Tayler, of Manchester, in the Monthly Repository for 1831, pp. 561—566, with a short extract from which I shall close this notice:

"Such was the Rev. James Tayler, a man honoured by all who knew him for the genuine simplicity and unbending rectitude of his character, and tenderly beloved throughout the whole of his domestic and social circle for the affectionate kindness and disinterested benevolence of his heart. Where he was best known, he will be the longest remembered and the most sincerely deplored; and to his children he has bequeathed that most precious of all legacies, the encouragement of a virtuous example and a memory without a stain." Optima hereditas a patribus traditur liberis, omnique patrimonio præstantior, gloria virtutis.—Cicero.

On the death of Mr. Tayler, the present writer was chosen sole pastor.—Before bringing this account to a close, it may not be out of place to offer a few brief remarks suggested by the history of English Presbyterianism in Nottingham, which will also apply generally to other religious societies of the same name in most other places.

1st. The English Presbyterians have always been distinguished for their steady attachment to the great principles of civil and religious liberty; they owe their very existence to them. Their pastors, in the first instance, were driven from the Church of England, to which on many accounts they were strongly attached, and were long and sorely persecuted for the sake of that liberty of conscience, more precious than life, which they could not enjoy in her bosom. In like manner,

their attached and persecuted flocks, faithful to them and to their principles, endured their privations and sufferings also in the same sacred cause with equal perseverance. In Nottingham, as in other places, their descendants have not been insensible to the importance of the trust thus committed to them. Without any invidious comparisons with other societies, the members of the High-Pavement chapel have always been amongst the foremost to prove their attachment to the cause of liberty, civil and religious, for each and for all. A long list of honoured names might be here given of those who, in the history of the town, past and present, have filled its highest offices of dignity and trust, and used their authority and influence therein by promoting these great principles, connected with the best interests of their country and of the world.

2ndly. Our societies have asserted and maintained from of old, the right of private judgment and freedom of inquiry in religious concerns, and, as a necessary consequence, have refused subscription to human creeds and articles of faith. In opposition to these, they have strenuously contended for the sufficiency of the Scriptures as the rule of faith and practice. If, therefore, they have departed from the common standards of belief, they point to the Scriptures as their great guide and authority, and are content to abide by their testimony, calmly weighed and impartially interpreted. Numerous examples are not wanting of others also who, by pursuing the same methods, have arrived at the same results. The application of these principles in their true nature and extent has been gradual but certain, and been followed by important consequences, both to themselves and others, not yet fully developed. On their progress and triumph in the Christian church, they verily believe, the cause of truth, charity and pure Christianity essentially depends.

3rdly. Nor is it less certain that some of the best friends of popular education have always been found in our societies. Education for all, free and unsectarian, long before those terms were in such common use as now, and yet practically moral and religious, has been the recognized principle amongst us. With many of our old chapels, charity and day schools, as at Nottingham, have been established and maintained on these liberal principles for many years past. At a later period, Joseph Lancaster met with some of the most prompt and generous supporters of his excellent plan, as *then unfolded*, from among the Unitarians. And now, in more favourable times, when public opinion, instead of opposing, is strongly favouring the good cause, they are equally ready with others, whether by Sunday-schools or day-schools, to assist in promoting a wise and liberal plan of education, without any invidious distinctions or exclusive restrictions.

4thly. Though the distinctive principles and doctrines of our societies are not popular either from the pulpit or the press, and we have to endure many difficulties and discouragements in consequence, yet is it of the greatest importance that we should maintain our steadfastness and attachment to them without wavering. We wish not to conceal or gloss over our faults and deficiencies as a religious body, nor are we ashamed to confess that we should be much improved and benefited by a closer imitation of the excellent qualities that adorn many of our fellow-christians around us of all churches and sects. Yet

we are not the less convinced that our faith embraces principles and truths which, when fully developed and rightly applied, are essential to the best interests of the church of Christ and of mankind. Our position, though not an easy, is nevertheless an important one; and very much depends on the spirit and fidelity with which we occupy and fill it. May God give us all grace so to labour in our appointed station, both ministers and people, that his truth may be promoted and his name glorified, through Jesus Christ!*

Nottingham, Aug. 1851. B. CARPENTER.

ON THE DEATH OF AN EXILE.

As o'er the skies
The clouds arise
That veil in gloom the moon's bright ray,
So o'er her soul
Sad thoughts would roll
Of friends long lost—of lands away.

When songs of mirth
Awoke the earth,
And beauty decked the smiling shore,
Then far away
Her steps would stray—
Those sounds could charm her heart no more.

Like some pale rose
A canker shews,
Transplanted from its native bower,
In foreign shade
So did she fade,
And sank an early blighted flower.

O mourn her not;
More blest her lot;
Far better hopes for her are given:
A mortal here—
An angel there—
Who would recal a soul from heaven!

BETH.

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* See, for illustration of various parts in this "Account," Debates on the Dissenters' Chapels Bill, especially the admirable speeches of the late Sir Wm. Follett, Mr. Gladstone and Sir Robert Peel.

AMERICAN SLAVERY. No. II.

Sir,

In my last letter,* I described the political aspect of the Slave question, as it presented itself to me on my visit to Washington last year. I shall advert to the same topic again; but this letter will also contain more of my personal observations. Your readers will be candid enough to distinguish *observations* from *judgments*. My materials are my letters written at the time: and I may repeat what persons told me, without affirming my own accordance in their views. My opinion of slavery is not derived from the superficial and brief view I had of it, but from the investigations of those who have studied it in its varied bearings; and I should be pained if any one was unwise enough to think lightly of so monstrous an evil, because, as a traveller, I met with those who thus thought of it, and report what they said without any comment; for since I am writing to Englishmen, I suppose such comments little needed. I was very fortunate in making my last home, before quitting what was comparatively free soil, with Dr. Furness, of Philadelphia,—a man of large heart and spirit, who has taken decided part with the Abolitionists, though by doing so he has alienated some of his congregation,—among them, I fear, some of the English founders of this congregation, or their descendants. Some of those who are disgusted with the apathy of the church in this movement, intimate that the fact that a minister retains his position, is a proof that he is no honest foe to slavery. If this is a rule, Dr. Furness must be taken as an exception. His moral heroism is, however, blended with Christian charity; and in a large city many can be found to admire both these qualities. I did not understand that his congregation had lost more than it had gained. I saw at Philadelphia Lucretia Mott and some other earnest abolitionists.

I entered the Slave States, March 18, 1851. My first resting-place was at Baltimore, in Maryland, which had an interest for me as the former abode of F. Douglass. As I looked on his coloured † brethren, I thought whether he had kindred spirits among them who would, like him, achieve their freedom. I carried a letter of introduction to the Unitarian minister, Dr. Burnap, who kindly insisted upon my leaving my hotel and being his guest, as Miss Martineau and the Rev. W. Hincks had before been. He is well known in this country by republications of his Lectures to Young Men and other works, and is one of the most industrious literary men in our body. There is a University here, of which he is one of the Regents, and I accompanied him to the annual bestowal of medical degrees. The church was full of ladies and other friends of the students, and it was a very interesting occasion. The Unitarian church is built somewhat after the model of the Pantheon at Rome, and is considered one of the handsomest edifices in the

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* In the last letter, p. 489, line 28, for Rev. F. Parkman, read Rev. J. Parkman.

† White is the combination of *colours*, black the *absence* of them; but perhaps an anomalous nomenclature is appropriate to an anomalous system.

Union, and, as Dr. B. remarked, is the scene of the "Unitarian Pentecost,"—Dr. Channing's great sermon in 1819. Dr. Jared Sparks, who succeeded Mr. Everett as President of Cambridge University, was minister here, which may partly account for his strong objection to any violent disruption of the ties which bind the Northern and Southern States.

In Maryland, slavery does not prevail in its most aggravated form. I was told that great numbers of slaves had been set at liberty, either being allowed to work for hire and buy their freedom, or being freed as a reward of faithful service, or having received their liberty by bequest. The number of free blacks (73,943), which bears an unusually large proportion to that of the slaves (89,800), seems to confirm this statement. In the city of Baltimore (population 160,000) there are comparatively few slaves, though a great number of hired coloured servants. There may perhaps be half-a-dozen slaveholders in Dr. Burnap's large congregation, which comprises some country families. Since the Abolition movement, it is said that the pride of the slaveholders has been roused, and that emancipation is much more difficult and rare; and I was sorry to see lately a law passed which seemed directed against the free coloured population. Those, however, who agitate from a Christian sense of duty and in a Christian spirit, must not be deterred by increased injuries on those whom they would benefit: the irritation may be preliminary to cure.

Dr. Burnap, who is more secluded than he wishes from ministerial intercourse, was kindly urgent that I should prolong my stay; but I was anxious to reach Washington with as little delay as possible, and from March 20th to 29th I paid a promised visit to the Rev. J. H. Allen (now of Bangor, Maine), a nephew of Dr. H. Ware, Jun.

I have already alluded to the peculiar influences of Washington, leading men to look at questions in relation to that constitution through which they meet together; and there are cases in which we might judge incorrectly of a person's real feelings from this circumstance. One of the Supreme Judges, in conversation, expressed his doubt of the legality of the Wilmot proviso, though he was a friend to freedom. This, indeed, is what we are continually finding at home: the lawyer and politician seem to make a point of silencing the wishes of their hearts whilst they determine what is according to law and the principles of our government. The true moral reformer enunciates lofty principles, and is ready to abstain from action rather than compromise them: the political reformer, looking to practical results, enunciates lofty principles only when it leads to them, and meanwhile shakes hands with evils which he hopes to change or cure. Each is apt to be impatient with the other; each, when wise, is glad of the aid the other gives his cause. To take, as an example, the evil of *war* (which Channing pronounces "the concentration of all human crimes: here is its distinguishing accursed brand: under its standard gather violence, malignity, rage, fraud, perfidy, rapacity and lust"): no ardent peaceman could vote for reduced warlike estimates,—any estimate implies a participation in a system he abhors; but to plead against any armament, however small, Cobden would deem futile; yet the "impracticable enthusiast" influences public sentiment, and the politician makes

this sentiment as available as possible to change deep-rooted practices. The cause of freedom is probably greatly indebted, not indeed to those statesmen who are ready to declaim for freedom when it interferes with no party measure, but to those who are now making freedom itself the watchword of their party, and are doing all they can to turn the influence of government in the right direction. Their number, as was before intimated, is so small, that they could do but little, were it not that they often hold the balance of power, and have a moral influence from the stress they lay on what is, nominally, the great boast of America—liberty and equal rights.

In my last letter I gave a brief account of some speeches I heard against slavery: it will now be fair to give you some idea of what was said on the other side. I once supposed that the iniquity of slavery was so self-evident, that no one would defend it, except on the ground that it was too deeply rooted to be easily removed; but the Southerners now not only palliate, but justify their system; and, spoiled by the deference they have so long received, denounce the present stand made against them as most injurious tyranny. Some of their pleas might impose on those who have not that wholesome horror of slavery which needs no argument to rebut its sophistries. We refer them to the Bible: they do not see any *positive precept*, and differ from us in their apprehension of its *spirit*. We bid them hearken to the voice of Christendom: they find it divided. We address them as American citizens, and they answer in this way: We are a confederacy of independent States: slavery is not prohibited in the constitution: nothing is said there about the sin of slaveholding, or having property in man. "As a general rule, there is no positive law in England, or this country, creating property in anything. The right to property, according to Grotius and Puffendorf, rests upon the implied assent of mankind. This assent is implied in every society, either from laws providing remedies for the protection of this right, or from laws regulating the mode of its transfer, or from undisturbed use and occupation." What is property in some regions, is not in others: each must determine for itself. If you say, that no precedent ought to hold in this case, for that property in man is an outrage on common sense, we remind you that the common sense of the majority of mankind has been, and is, in favour of slavery, and that many of the honoured fathers of our constitution were slaveholders themselves. As long as we are in a confederacy, we are not to be persecuted and reviled for laws which have been recognized among us for nearly the whole of our existence. We agree with your ultra-abolitionists, that if we cannot tolerate each other's differences of opinion, it will be best to separate, when we will each carry out our own ideas without molestation.

The speaker from whom I have already quoted was Mr. Hunter, the Senator for Virginia. It was interesting to me to hear a Southerner's statement of what the North had already attempted for freedom:

"The evil, Mr. President, of which the South complains, arises out of the fact, that a party in the North, by no means contemptible in point of numbers, is seeking to convert this Government, through its direct legislation, into an instrument of warfare upon the institution of slavery in the States, and from the fear that the majority of those in the free States who are hereafter to control and manage this Government will use, if not its positive legis-

lation, at least its moral influence,* for that purpose. Government is designed to protect persons and property; but with what feelings will it be regarded, if, instead of performing those functions, it should become either directly or indirectly the source of constant assaults, not only upon twelve or fifteen hundred millions of property in the South, but upon the very safety of those whose peace depends upon preserving the existing relations between master and slave in those States?"

He then gave a summary of the Northern agitation of the subject, and continued:

"They petitioned Congress to withdraw the protection of law from slavery wherever it was given by the National Government. And why? Because slavery itself, in their opinion, was unlawful, and one man had no right to hold another as property.† They petitioned Congress to abolish slavery in the forts, arsenals and dock-yards of the United States, even in the slave States.‡ Their object was to exhibit to the master and to the slave in those States the example and influence of the general Government operating in their very midst and in opposition to slavery. They had probably other things in view, which were even better calculated for use in this war upon slavery. These places were thus to be fitted as the arenas for anti-slavery agitation in those States, and to be opened as a sort of free-negro Alsatia, where he might hold his perpetual Saturnalia of license and of crime (!) Thus the forts designed for our military protection were to be converted into abolition strongholds in the slave States themselves."

He dwelt on the dangers to the slave system from the propositions to abolish slavery in the district of Columbia and the slave-trade between the States—"the most deadly blow, short of actual abolition, at the institution of slavery which could possibly be given"—and mentions other instances to prove the innovating tendencies of the North. The grievance which most provoked his ire was their determination to oppose the admission of any more slave States, and thus to seal the political doom of the Southern party; and he draws a picture, meant to be very touching, of the horror and shame felt by the young hero in the Mexican war on finding that he had only fought to secure the ascendancy of his political foes, and to bring disgrace on his native State. All this was rather gratifying to me to hear; for it shewed that the efforts of the North for freedom, however inadequate we may deem them, were producing no inconsiderable result.

It was not, however, by any means soothing to my English pride when he commenced a justification of slavery on the ground that it was necessary for national welfare. "I have been looking," he said, "into the results of the British experiment, and for that purpose I have examined the last Reports upon that subject which are to be found in our library. They are comprised in certain volumes for 1847, 1848—

* Some Southerners have impudently demanded that the *moral* influence of Government should be exerted to perpetuate slavery.

† I am not aware that the constitution at all recognizes the right of property in *man*, though it recognizes the right of property in *labour*, which is not the same thing. A freeman may owe service. Art. IV. Sect. ii. 3 (which I quoted in my last letter as that on which the Fugitive Slave Bill was founded), uses no words which might not refer to an apprentice, or a hired labourer who had received his wages in advance.

‡ It is singular how men who boast of their liberty can bear to call their native land a *slave State*: one would suppose that it was only the reproachful name given by their foes!

large volumes, Sir—and turn where you may, you find the same picture of ruin, waste and social depression." He then gave a succession of extracts from official documents, which, taken by themselves, certainly led to the idea that vast evil had resulted from emancipation. He dwelt on the horrors of the "new slave-trade" in Coolies, and noted that the African slave-trade had greatly increased in extent and in the wretchedness attending it; so that the efforts of English philanthropists had proved "disastrous and illusory;" and affirmed that our islands were relapsing into barbarism, and that any civilized nation had as much right to seize on them as we had to take them from the Indians.* He drew an imaginary picture of the result, if throughout the world slavery had been abolished, with a similar decline of exports: "Why how many people would have been thus stricken, rudely and at once, from the census of the world! An intelligent member from Alabama, in a recent and striking letter to his constituents, has just said, that the entire loss of one cotton crop in the United States would produce more misery and ruin in Europe than any two of Napoleon's most destructive campaigns."

He then proceeds to argue against the horror felt at slavery as *involuntary* servitude:

"But what is involuntary servitude—what is slavery? as I asked before. I know of no voluntary servitude, except the labour of love. The socialist tells us that the institution of wages is an institution of slavery; and surely all servitude for wages is involuntary, and therefore a state of slavery according to the common definition. We serve for wages to avoid something which is more painful to us than serving another; and upon what other principle is it that the African works for us? Will any man pretend to say that the servitude of the labourers in the crowded populations of Europe is voluntary? Go into the English colliery, and tell me if those boys who are hitched to carts by dog-chains, to draw coals through the dark, damp and narrow passages of the pits, are voluntary servants; if those women who toil like beasts of burden, without even the blankets that cover the coach-horse, are voluntary servants; if those beings who know nothing of the most essential truths of religion, nothing of the most common facts in human history, who pass through life knowing nothing, caring nothing, and fearing nothing, but the taskmaster's edict and the taskmaster's lash (for it seems the lash is used there too), are to be considered as serving less from compulsion than our Southern slaves? In point of moral culture and physical comfort, who can doubt but that the Southern slave is the superior? But it may be said that the condition of the father is not inherited by the son; he has at least a chance to rise above the social position of those from whom he sprung. A chance to rise above this condition!—the child inherits it as certainly from its parents by the force of circumstances, as if it descended to him by positive law. What chance has the child for moral culture or social advancement who is sent to labour at six, eight or ten years of age, and works twelve, fourteen or sixteen hours a day, as a living fixture to a spinning machine? Chosen because his limbs are supple and his will obedient, he winds and turns amidst the machinery until his limbs grow crooked, and his body becomes misshapen and deformed. A victim to premature vice and sordid ignorance, what can he hope except to tread the weary round trodden by his father before him—from the cradle to

* I was continually taught how easy it is to make out a strong case, even from official documents, if we confine ourselves to one-sided evidence: and perhaps the slaveholder may complain that we also are one-sided when we descant on the physical evils of slavery, as if they were universal or unmitigated.

the factory, from the factory to the poor-house, and the poor-house to the grave? The Southern slave has a far better chance to become a freeman by emancipation than the child of the lowest class of English labourers has to rise above the condition of his father."

It were a strange mode of defending a system to compare it with evils which every one of ordinary humanity deplores, and which are only named among us as abuses which call for a remedy. His argument, however, may have some force against those in the old world who say, "Stand by thyself, come not near unto me, for I am holier than thou:" and when he further tells us, "Your socialist is the true abolitionist, and he only fully understands his mission," we may remember that other questions are opening upon us, in which the weapons we are forging will be used; and that, unless we are prepared to discard all mere prudential considerations, and to regulate our daily life by the law of self-sacrificing Christian love, it may be wise to mete such measure as we shall not be displeased to have measured unto us again.

The subject of disunion was the common topic of conversation whilst I was at Washington, and I was mortified to find that an idea was prevalent that the South was making a league with England. I remarked to a gentleman who mentioned it, that I thought that the sentiments of Great Britain, as regards slavery, were pretty well known. He did not know that I was an Englishman, and replied, that its love of money was equally notorious. I observed that our sacrifice of £20,000,000 precluded such an insinuation, and also that, as our free-traders* were for the most part peace-men, however glad they might be to have free-trade with the South, they would not be likely to engage in war with the North in its behalf.

One Friday evening I attended the President's Levee, which I shall not encroach on the province of the general tourist by describing. I was pleased with the simplicity of the arrangements, and the general blending of persons of all ranks. With one discreditable exception—the absence of coloured people—it seemed in keeping with a Republic. Among the persons of note to whom I was introduced was Mr. Filmore, then Vice-President, who was a member of my friend's congregation. I went to America with a considerable contempt and horror for General Taylor. I had no respect for his intellect; in fact, I understood that he was elected as a party tool. I merely regarded him as a slaveholder and a soldier who had been successful in some scandalous wars, bound up therefore with two systems that I detest. But I suppose that we usually find out that a *man* is not an embodied sin: such a one would be a *fiend*. No one is always fighting or exercising tyranny. General Taylor, before he died, gained the character, even with many undoubted lovers of peace and freedom, of a courageous man, who honestly tried

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* It used to be said, vices clash, virtues harmonize; but perhaps it may appear that *imperfect* virtues also clash; and if it is the case that zeal for *free-trade* had the effect of stimulating slavery in Brazil, &c., we ought to exercise some charity towards those whose one-sided zeal for union seems to cherish slavery. Both Unionists and Free-traders have this faith in their favourite principle, that if they will have patience with it, it will pay them all. Certainly the ill success of our crusade against slave-ships confirms the truth, that Satan cannot cast out Satan, and that cruelty cannot be put down by violence.

to do his duty,—though, compared with pure Christianity, his notions of duty were rarely of the very highest, and had been of the lowest kind. But, as President, he strove to act for the whole people, and to put away party, sectional and private interests. The South felt that he would not swerve from the constitution to favour them; whilst some of those who dreaded his accession the most, were most disheartened at his death. I called at the White House on the following Tuesday morning, with a gentleman who had been first Comptroller of the Treasury when the Democrats were in power: he spoke (as every one did) of the kindheartedness of General Taylor, who had been anxious to retain him in office, though differing from him in politics, and only knowing him by report. As no one, I believe, called on Tuesday mornings without a previous introduction, the servant did not attend us to announce our names. Other callers were there, and as there were not chairs enough near the President, he immediately rose to fetch some for us from the side of the room. Of course we forestalled him; but I must confess that I thought this unaffected, gentlemanly courtesy far more engaging than the formal courtliness of our European potentates. He conversed in a pleasant, friendly manner, and told me that I should find a difference between England and America: we were improving our lands, whilst they were exhausting theirs: he principally referred to Virginia. I said that I supposed that the owners would adopt some mode of renewing their exhausted soil: he thought not, they preferred to migrate. I was glad to hear the gentleman who was with me, a Southerner, speak of the pleasure which the improved culture and the evident security of property had given him in New England. Had it been polite, I should have liked to have intimated to General Taylor that neglect of land was not surprising in regions marked by neglect of man: but I heard that he was no enthusiast for slavery, but regarded it, as some of our military men do war, as a necessary evil.

I called on the man who holds the greatest intellectual eminence in America, Daniel Webster, bringing an introduction from Mr. Lothrop (the present President of the American Unitarian Association), to whose church he belongs when at Boston. His wife, I was informed, is an Episcopalian, and he did not attend our church at Washington. I was impressed, as every one is, by his wonderful eyes and forehead. He had a far more imposing presence than the President. The brief conversation in which we engaged was very interesting to me; but I purposely avoided any reference to the Slavery question, on which we must have differed.

I spent part of an evening with Dr. Bailey, whose (weekly) paper, The National Æra, is, I suppose, regarded as the Free-soil organ at Washington. It has a circulation of about 15,000, including about 600 exchanges. Provincial editors are of course glad to get a paper from the capital; so they print his circular, and then he does not know how to decline an exchange. He manages to glance at most of them, which of course gives him considerable knowledge of what is going on throughout the country. He has many subscribers, and about a hundred "exchanges," in the Southern States. The view that he took of cheap literature was on the whole favourable, as he thought that the reading matter, consisting largely of extracts, was generally superior to the

tone of the popular mind, and must, so far, tend to elevate it. His office has been mobbed on account of his sentiments. He mentioned that, in Louisiana, a process is going on which may ultimately promote abolition. There is a large free coloured population which is not under ban so much as in the North, and intermarriages are not unfrequent.

On the morning of Sunday, March 24th, I preached for Mr. Allen, who took the opportunity to do some missionary duty in the neighbourhood. This church, like that of Philadelphia, boasts an independent origin, not being a scion of New England. Mr. Little, from this country, was the first minister here. He died somewhat suddenly, after labouring here for eight years, much lamented and respected. The attendance was about 200, comprising the mayor of the city, several members of Congress, and other persons of influence. Some fellow-countrymen came to speak to me after the service. A cloud passed over my spirit at the consciousness that I was preaching in slave territory. I prayed, however, distinctly for the slaves, shewing what I felt rather in tone and manner than in mere words. Mr. Allen has great independence of character, and is not a party-man; those who are fond of paradox may therefore call him *pro-slavery;* but I was pleased to find that his church was disliked by many as "the Abolition church:" what may be its future reputation under Dr. Dewey it is not for me to say.

In the afternoon I went to a large Roman Catholic church. On my way I fell in with a Negro and walked with him, as we were going to the same place. In the North I should have done so as a matter of course; but here I had to learn a little charity towards others, by being conscious of reluctance to attract observation by transgressing the usages of the place. As, however, I could not reconcile this false shame with any honourable feeling, I overcame it at once, and I do not remember being troubled with it again. He took for granted that I was a Northerner; I felt pleasure in telling him that I was an Englishman. In most of the other denominations, as he informed me, they have separate churches: the whites would not take the communion with them: in the Catholic church, they have one of the side galleries. My new acquaintance introduced me to the sexton, who directed me to a seat. Those who believe the soul the most important part of man, will deem the enslavement of the soul the most awful kind of slavery. The spiritual bondage of those who make their loud boast of freedom, the ceremonies of this old decaying church in this irreverential new world, and the bold tirade of the eloquent preacher, excited a variety of reflections,—with which, however, it is not necessary that I should trouble your readers.

The next morning a black man called to ask aid to build a coloured Presbyterian church. Whilst they have separate places of worship, the black elder or minister is allowed a place in the Presbytery. There are several thousand free coloured people in Washington, if free they can be called when they are subject to so much oppression. They have to find a heavy bail to enable them to settle here, and they are not allowed to keep shops, though they may be barbers, hucksters, and dealers in small wares; and they are liable to a fine if out after ten o'clock at night, unless they are coachmen or servants. I asked him why he did not live in the North? He had travelled over a great part

of the Union, but was attached to his home; he was free-born. He had seen F. Douglass, but dared not take his paper: one of their ministers had had his house searched for abolition papers; fortunately he had sent them away a little while before. The coloured inhabitants, he further told me, have no assistance from the public school fund: on the other hand, they are not taxed for it. They are now attending to education, and are very different in that respect from what they were ten years ago.

I did not inquire how many slaveholders there were in my friend's congregation, nor indeed whether there were any. Free black servants are common. One very estimable lady told me that she preferred hiring slaves. An abolitionist, who would eat no Carolina rice and use no slave-grown cotton, might, without inconsistency, say that she was patronizing the system. This lady, however, felt that these slaves, if not hired out, would be sold, and that by hiring them she could secure for them the comforts of a kind home as long as they were with her. Those who see no express injunction against the employment of slaves in the Bible, and have not our almost instinctive horror of it, naturally doubt whether their desire to alter one of the bad institutions of their country should so far keep them aloof from it as to put it out of their power to mitigate the condition of its victims. She treats them not as slaves, but as hired servants—far more considerately than many treat their servants; and if the wages go for the most part (for food and clothing, &c., of course form part of the wages) to some one who has no *moral* right to it, this unfortunately is not absolutely peculiar to slave countries. I mention this case to shew how difficult it is to decide as to persons' motives. We may be thankful if we are never tempted to compromise with slavery through a benevolent feeling towards the slave.

I left Washington on Good Friday. My time was limited, as I made a particular point of returning for the Boston anniversaries, and I had a great deal to see first; else I should have liked to have remained here longer. It was the arena of a most important conflict, and afforded me the opportunity of becoming acquainted with men of high talent and great influence. There seemed to be more social intercourse than in the busy Northern cities, and of course the society was more varied. The number of idlers make it, however, a very dissipated place. It is rising in favour as a winter residence, though its anomalous position—not belonging to any State, but being under the general Government, of which the local city Government is sometimes jealous—was long unfavourable to its improvement. Hitherto, as I hinted in my last letter, the session of Congress in a city which has been described as "the great slave mart of Christendom," is not only a just cause of contemptuous indignation against a "free and enlightened Republic," but has had a tendency to weaken and corrupt the Northern majority: when once, however, it understands and asserts its great principles, these circumstances will have a very different result. Washington will be the fulcrum on which the lever of freedom will work. It is already decreed that the slave-dealer must find his mart *elsewhere:* he takes it as an omen, and so do I, that he shall see the day when he shall find one *nowhere.*

The sail down the Potomac affords a beautiful view of Washington,

and we soon arrived at the place where he whose name it bears lies buried. His memory is kept green. As we passed Mount Vernon, the bell of the steamer tolled solemnly—unlike the ringing usual to warn passengers to disembark. We soon landed in Virginia—the old dominion—once the principal State in the Union, now only the fourth. I reached Richmond by railroad, which had an interest for me as the abode of Dr. Channing at a very important period of his life. It contains large manufactories of tobacco: prejudice against colour subsides before affection for the weed, and Americans do not object to chew what Negroes have been handling. I was told that slaves employed in this work often earn a good deal for themselves: they may have the gloomy satisfaction that they are engaged in forging chains for their masters, who are the slaves of this filthy and degrading habit. A black came into the "cars" to sell papers, and, to put the passengers in good humour, talked in the grandest and most absurdly pompous style. Most of the conversation that I heard was on the prevailing topic of the day. One gentleman was speaking of a slave who had purchased the freedom of his wife in preference to his own: I suppose that any children he might afterwards have should be free, as they follow the condition of the mother. I understood that, since the agitation of the subject, laws had been passed prohibiting persons who should be freed thenceforth from remaining in the State. The husband had therefore induced some gentlemen, on whom he could rely, to be her nominal purchasers, that she might continue to be near him. A horrid state of the laws! yet slavery does not shew its vilest influences when such self-devotion can grow up under it. It touched me to find one who loved his wife and children better than himself. He was the Lord's freeman: the servile soul was in his reputed master!

The mere passing traveller is struck with the difference between this Southern railroad and those in the North. The trains are less frequent, the cars inferior, the roads wretched. One mitigation was, that, time not being valued, we had an easy allowance of it for our meals. Temperance principles seemed less prevalent, and the comparative absence of the excitements of commercial speculation appeared in numerous schemes for lotteries. I was first reminded of the new kind of "property" in these regions (for I had not remarked it at Washington) by a paper stuck up at a "depôt," announcing a sale by auction of thirty Negroes. I wondered how my fellow-passengers in the second-class cars felt when they read such advertisements, till I remembered that probably they could not read.

When we reached Wilmington, N. C., we embarked on board a steamer; but the weather was unfavourable, and the next morning we had to put back. It was Easter Sunday. I had hoped to have spent it at Charleston, S. C., but found my way to the Episcopal church of this town. Here, emphatically a *strange* land, I found that the English Liturgy had its charms. All sects are equal: the wicked and base political services and Athanasian Creed are omitted from the Prayer-book; and I could listen to it less as a Dissenter protesting against a tyrannical establishment, than as an Englishman thinking of his home of freedom. What touched me most, however, was one of our commonest of common-metre tunes, in which I joined with good heart. I witnessed the administration of the Lord's Supper. How

characteristic it seems of a system in which the church is to do everything, that instead of the communicants taking the bread and dividing it among themselves, the priest selects the piece of bread for each one, and gives it him or her. Bishop Ives preached: he is a Puseyite; and I heard that very high notions as to clerical authority prevailed in some of the proud cities of the South.

We waited for the arrival of the daily train, which brought us some new passengers of a painfully interesting character—70 or 80 slaves going to Alabama for sale. I never felt more strongly than in such circumstances the importance of a firm, deep-rooted conviction of the inalienable dignity of human nature—honour for man as man; for, without it, the sight of degradation naturally excites contempt, unless there is something to move anger or pity; and where there is no external sign of misery, sorrow is only spontaneous in one who looks beneath the surface. It is well known that chains and fetters are the frequent accompaniments of slavery; but I saw nothing of this kind, and no outward cruelty. It was really sadder as it was: it shewed that escape was deemed impossible. The Negro porters of the vessel were lively fellows, though their jokes sometimes saddened me: they were very merry about the "African gentlemen." We in England see a superior class of Negroes: if they are fugitives, the fact indicates enterprize and superiority to a base condition: even if they are not men of mark, those who are in constant intercourse with the European race must have some civilization, though too often of a bad sort: but some of these persons looked in the lowest grade of humanity. Of course I do not refer to the colour,—for some of the finest men that I have seen had the same,—but to their features and expression. I felt disposed to attribute this to slavery; yet I was assured by visitors to Cuba, that the new importations are much worse.* Be this as it may, if the tyranny of their native rulers in a heathen, barbarous country tends to keep them in a low condition, this is no justification for tyranny, even of a milder form, in a country professedly civilized and Christian. There is something naturally disgusting in the idea of slavery, and I looked with no good-will on the two drivers. As I had resolved to travel as an observer, I looked, but said nothing. My looks may have indicated my feelings; for three or four Americans explained to me that the dealers were a despised race, and that selling slaves, except in cases of extreme necessity, was thought disreputable. (This "extreme necessity" seems extremely common.) Perhaps they have the same feeling towards them that some moderate drinkers have to publicans or gin-sellers. I was shocked to see that most of the gangs were women, generally young, and children. This indicated a great disruption of family ties. There were only four or five men. I purposely did not speak to them: their real feelings will not be uttered in presence of their oppressors, and the utterance of mine might have only increased their oppression. A passenger asked one of them whether he was not sorry to leave Washington. He said that he was sorry when he was first parted from his family; but that if he was to be moved from them,

* Perhaps no general statement can be made. Some native Africans are said to be far finer and nobler men than the majority of slaves born in America.

he supposed that he might find as good a master in Alabama as in Washington.

Nothing, I hope, shall ever silence my voice against this treatment of man as property, and driving human beings from their homes in droves, like sheep; but it is just to remember that, with us, sheep are often *more* regarded than men, because men are *not* property, and poverty is often treated as a crime. Your readers are familiar with the evictments of human beings, for the benefit of sheep-owners, in the Highlands. Such cases still continue. Last February, I saw in a London paper a forcible letter against welcoming Americans who are cool about slavery, and I had some thought of sending it across the water, but was deterred by seeing that the next column contained a letter from a Scotch paper not creditable to our selfish freedom:

"This will be handed you by a very poor man, one of the fathers of ten most destitute families, comprising about sixty individuals, old and young, who have been compelled by the strong arm of starvation to flee from their wretched homes in the island of Barra; or, more properly speaking, have been driven out by the proprietor of the soil which they and their ancestors have occupied for centuries. * * * The proprietor, wallowing in wealth, as he is said to be, seems to think he makes out a sufficient plea of justification for his conduct * * * by alleging that he has made a bad bargain in the purchase of this island, and that therefore he has a full right to clear off from it all incumbrances, especially the wretched people. * * * Hunger was legibly painted in their faces, and till benevolent individuals supplied various articles of clothing, all of them nearly, but especially the women and children, were in rags, or almost naked."

As regards this single feature of slavery, that it tears persons from their homes, it may seem as bad to deem them an *incumbrance* and turn them off to *starve*, as to deem them *property* and drive them off to *toil*. "Two wrongs," however, "do not make a right;" and fortunately, with us, no class is so dominant as to enforce silence as to its wrong-doings: what we in England freely denounce as unfeeling though legalized tyranny, is in republican America an every-day occurrence. I will confess that the horror which the sight of slavery kindled in me, makes me more sensitive than ever to heartless oppression of every kind; and till Great Britain is without sin, it especially becomes us to remember that our Saviour spake a "parable unto certain which trusted in themselves that they were righteous, and despised others."

If you feel sufficient interest in my remarks to desire their continuance, I will in my next letter give you an account of my visit to Charleston, S. C., the head quarters of Slavery and Disunion.

Yours respectfully,

Neath, Aug. 4, 1851. R. L. Carpenter.

A FACT FOR JUDGMENT-MONGERS.

At Beverley late, much of the people being at a bear-baiting, the church fell suddenly down at evensong time, and overwhelmed some that then were in it. A good fellow that often heard the tale told, "So," quoth he, "now may you see what it is to be at evensong when you should be at the bear-baiting."—*Sir Thomas More, quoted by Southey, Commonplace Book,* III. 12.

CHURCH LAWS IN ENGLAND.*

English Ecclesiastical Law is commonly regarded as one of the most repulsive of studies, as English Ecclesiastical Courts are by general consent looked upon as the most anomalous, oppressive and scandalous of the institutions which have descended to us from the feudal ages. It is surprising, considering the amount of feeling on the subject floating in English society, how little precise knowledge is possessed respecting Church laws and Church courts. The hazy atmosphere by which they have surrounded themselves has, more perhaps than any other cause, tended to preserve them from the searching eye and the unsparing hand of Reform. Yet without a competent knowledge of Church history, the early annals of England are scarcely intelligible. In no country was the hierarchy more usurping, or the laity more obsequious, than in England, especially during the Anglo-Saxon period. In the 12th century, a Bishop of Winchester audaciously asserted that the right of electing a King of England belonged chiefly to the clergy. The boundless wealth of this order in England at that period, appears from the statement that they then possessed the fee-simple of half the soil of the kingdom. The power which a miserable superstition had in the first instance conceded to the Church, the clergy long retained by a more respectable instrument of power, their intellectual superiority. Possessing almost exclusively the art of writing, they were of necessity the statesmen and the law-makers and the law-expounders of their day. They superintended the education, such as it was, that was given to the laity, and especially that of royal and noble persons. Under these circumstances, it is not strange that the hierarchy has fixed its traces almost indelibly in the English Constitution, and that the Church has identified itself with every function of the State. From a period anterior to the Reformation, the English people have been struggling to diminish the oppressiveness of clerical rule. The growth of English liberty is marked by the decline of ecclesiastical power. Much as the English people have done, there yet remain many abuses that need to be swept away, and especially ancient, unrepealed laws, which would long since have been obliterated from the Statute-book but for their practical desuetude.

Mr. Muscutt's book is a very valuable guide to those who desire precise information on the subject of Church laws in England. It is concise and clear, and yet contains a large mass of facts gathered together from many not easily approached sources, such as old Saxon chronicles, Latin canons and Norman French statutes. The spirit in which the author has conceived and executed his laborious and often unpleasing task, is that of an enlightened friend of civil and religious liberty. We propose to give a brief account of the more important portions of the work, and to select a few passages.—The first chapter contains a brief sketch of the progress of Christianity in Britain until the arrival of Augustine. The conversion of the British, as planned by Gregory and effected by Augustine, had, in Mr. Muscutt's estimate,

* The History of Church Laws in England from A.D. 602 to A.D. 1850. By Edward Muscutt, Author of the History and Power of Ecclesiastical Courts. 8vo. Pp. 253. London—Gilpin. 1851.

other than spiritual aims. "Under his cowl the monk secreted a mitre." Augustine, he says, "came as an importer of laws as well as the herald of peace. These laws have spread themselves over every succeeding age, become inwrought into nearly all our national institutions, and, by their persecuting character, created the benumbing influence against which the religion of the Son of God has more or less ever since had to contend."

In the second chapter, Mr. Muscutt enumerates and describes the several elements which compose English ecclesiastical law. 1. The Roman or civil law—the ruling principle of which is the admixture of monarchical with ecclesiastical authority. 2. The canon law—the pervading principle of which is the employment of the civil power in enforcing spiritual obligations. 3. Statute and common law, which constitute the supreme authority. 4. The Thirty-nine Articles and the Book of Common Prayer. These are the varied and confused sources of ecclesiastical law. In our own day, the Bishop of Exeter has asserted in his place in Parliament the obligation of the canon law, and, offensive as the statement must appear to a Protestant and liberty-loving people, Mr. Muscutt, with certain reserves and modifications, admits, however reluctantly, the legality of the claim.

"The Legatine laws enacted by the Pope's legates—Otho in 1237 and Othobon in 1268—all of which were reported to the respective Popes, whose ratification finally gave to them living power, are to this day received as part of our own domestic constitutions, and parcel of the common law of the Church. As such, they may be enforced upon all classes."

Supreme as is the statute and common law, Mr. Muscutt observes,—

"The State has not yet asserted the supremacy of its *executive* power. It still tolerates independent and separate sources of law. Thus it not only admits the pontifical or Roman model, and the canon law, in matters both spiritual and secular, but it permits Archbishops and Bishops to appoint their own judges, advocates and proctors; to require from them an oath of obedience to their lawful commands; and to hold over them in *terrorem* the power of removal at pleasure. This latter is a power which does not now pertain to the Crown, without the decision of both Houses of Parliament. So long as these ecclesiastical prerogatives remain, the Mitre is placed upon a separate and higher pedestal than the Crown."

In the third chapter, Mr. Muscutt goes into details respecting Church laws in relation to things civil. The law of sacrilege, establishing a distinction between sacred and secular property, was passed five years after Augustine landed in England, and no great reform took place till in the last reign (5th and 6th Wm. IV. cap. 81). It thus took 1200 years to do away with the absurd protection claimed for Church in preference to other property.

For 900 years the superstitious laws relating to sanctuaries held their ground in England. For more than a thousand years priests claimed and obtained exemption from the civil authority. So infamous, in consequence of this, had the clergy become in the 16th century, that a bishop declared that such was the prejudice of London juries against the Church, that they would find Abel guilty of the murder of Cain.

The benefit of clergy, by which convicted felons who pleaded that they could read as a clerk escaped death, proved not only the degrad-

ing ignorance of the community, but its abject deference to the priesthood. It was not till the year 1827 that this absurd privilege was abolished. In ancient times the Church shared with the Crown the prerogative of coining money, and of granting pardon for capital crimes. In the dioceses of Chester, Durham and Ely, writs from the King's courts were inoperative unless backed by the Bishop of the diocese. Treasure-trove may yet be claimed by the Bishop of the diocese wherein the soil lies in which the money is discovered. In Wales, wrecks of the sea belong to the lords spiritual. By a canon of 1229, no physician could prescribe for a patient till he had been first visited by the priest. By a statute of Henry VIII., physicians themselves were required to be examined and approved by a bishop. By the 4th of Edward IV., penalties were enacted against shoemakers fitting shoes, &c., to their customers' feet upon Sundays and certain other holy days. Schoolmasters and midwives were compelled to obtain an episcopal licence. Under the head of Judicial Powers in Secular Things, Mr. Muscutt treats of the unjustifiable interference of the clergy with marriage and wills. When treating of the law of marriage, he expresses a strong opinion against the prohibition of a man's marrying the sister of his deceased wife. On the prerogatives of the clergy in respect to the proof of wills, he observes, "There is not a shadow of the spiritual in testing the validity of a will. It is a deed, and ought to be placed under the same legal regulations as affect all other deeds." The subject of Tithes is handled less fully than might be anticipated. Excellent as the principle of the Tithe Commutation Act was, the immediate practical effect of it was in many cases to increase the amount paid to the clergy, but this will be hereafter remedied by the greatly reduced prices of grain consequent on free trade.

Until within two centuries, the clergy claimed and exercised the right to tax themselves. With the cessation of Convocation as an active power, this right lapsed. But we need not say how jealously the money rights of the clergy are watched in the House of Lords by certain episcopal eyes, which, however dull to public wrongs, instantly detect and reject a clause which may tend to mulct holy men of their privileges. The laws respecting burial indicate some curious phases of intolerance. By a canon passed A. D. 925, a man marrying within the fourth degree is deprived of Christian burial. In the same century it was enacted, "Let every man be expert at *pater-noster* and *credo* if he desires to lie in holy ground." Christian burial was in 1343 forbidden to those who, by the alienation of their goods, deprived Churches and Churchmen of their required aid. Persons not communicating at Easter were forbidden entrance to the Church when alive, and when dead were to be denied Christian burial. Mr. Muscutt remarks,—

"None of the above canons have been repealed. Henry VIII.'s Parliament might well declare the canons 'overmuch onerous,' and 'contrary to the statutes and customs of this country.' The Book of Common Prayer *now* in use, and of legal force, adds to the gloomy catalogue, by declaring that 'persons unbaptised, or that lay violent hands on themselves, or that do not partake of the Lord's Supper at Christmas or Easter,' shall not be buried with Christian rites."

How offensive is the intolerance and hypocrisy of certain straitlaced Churchmen of our times, who are careful to enforce this command as

against unbaptized Nonconformists, but neglect to apply it to the wealthy but irreligious of their own community!

In what an unmerciful spirit ancient Church laws were conceived, is shewn by the canon of 696, which enacted that if a far-comer or stranger go out of the road, and neither scream nor blow a horn, he is to be condemned for a thief, and *either to be put to death* or ransomed.

For five centuries and a half, a law existed by which a man marrying two wives or one widow was to be hanged. This was not directed against the offence now known as bigamy, but against a man's taking under any circumstances a second wife.

In the 12th and 13th centuries, the Church exercised a very extortionate privilege, that of demanding from a suspected person a process of purgation by his own oath of innocence and the oaths of at least twelve of his neighbours that they believed him upon his oath. A money fine, often received in lieu of the sometimes costly process of compurgation, had the effect of wonderfully sharpening the suspicions of the ecclesiastical authorities.

Before we quit this chapter, it is but justice to mention three particulars in which the Church in our early history rendered good service to the community, viz., its setting its face against the extortions of usurers, its vigorous adjustment of weights and measures, and its partial efforts to diminish slavery. In a statute of Ethelstan, passed "with the advice of the archbishops, bishops and servants of God," the noble principle is avowed, that "the slave and the freeman are equally dear to the Lord God."

The fourth chapter relates to Church laws in things spiritual. The titles of its several heads will shew the importance of the topics discussed: "Extirpation of Anglo-Saxon Heathenism by Canon Laws;" "Legal Establishment of Christianity;" "Church Unity;" "Penal Statutes against Religious Opinions;" "The Priesthood," orders, ordination, celibacy, &c.; "Religious Ceremonies;" "Uniformity;" "Exactions;" and "Discipline." In the important section on Religious Opinions, it is noted as a remarkable fact that, "from the time of Elizabeth until that of William III., there were more penal statutes made respecting *religious opinions* than had in any corresponding period of 130 years in English history disfigured Christianity. Nearly fifty statutes created about 110 offences. * * * Up to the time of Elizabeth, the thunder of ecclesiastical artillery had been poured forth against *conduct;* henceforth it was levelled against opinions." A curious chronological summary is given by Mr. Muscutt of the statutes passed against Nonconformists, Papists and Episcopalians, from 1547 to 1820. One or two of these, said to be still "in force," are worth mentioning. By 2 Edward VI. c. 1, it is made an offence, punishable with imprisonment and the loss of promotion, for vicars, parsons, &c., to speak against the Book of Common Prayer or Sacraments, or to use any other form or rite than as there set forth. By 1 Eliz. cap. 2, sect. 14, and cap. 1, "depraving Common Prayer Book" is declared to be punishable with a fine of 100 marks or six months' imprisonment; a third conviction to be followed by imprisonment for life. Let Mr. Miall and other lecturers of the Anti-State Church Association beware lest they fall into the hands of some angry Puseyite rector, willing to try the power of this unrepealed statute in silencing a saucy Nonconformist!

In the summary which follows as to "Toleration and Religious Opinions," we observe a serious omission, viz., 7 and 8 Vict. cap. 45, commonly known as the "Dissenters' Chapels Act." The manly and impartial spirit of our author assures us that it was from a misconception or inadvertence, and not from any lurking intolerance, that this omission occurs. This spirit is particularly shewn in the interesting section of the work devoted to "Religious Uniformity." Limited as our space is, we must find room for an extract or two.

"Senators have never attempted to coerce lawyers into one set of opinions, or physicians into one method of treating diseases. Had they done so once, they would not have had a second opportunity to expose themselves to the contempt of mankind. Religion, however, has fared worse than law or medicine. In each of these sciences, evidence is the proof and experience is the guide. But in religion, as legally prescribed, creeds suppress evidence, and coerced uniformity prevents progression."

After describing the several Acts of Uniformity, he observes,—

"The light of heaven does not more clearly reveal the varieties of creation, than do every-day occurrences in the social circle proclaim contrasts of opinions, principles and aims of different parties in the Church. Its ostensible law is, that all its members and ministers shall act alike, because they are presumed to think, and moreover have sworn that they believe, alike. It is, however, notorious, that whatever may be the professions and the oaths, and the sacraments accompanying those oaths, that they believe and will use but one external form of worship, the clergy are among themselves at antipodes of religious faith. Recent events prove this fact."

In the last chapter of his work, Mr. Muscutt treats of Church laws relating to things partly secular and partly spiritual. The last subject discussed is Ecclesiastical Courts, a public nuisance which is, we hope, already doomed. There are, it appears, no less than 372 Ecclesiastical Courts in England and Wales. Clergymen commonly fill all the offices from judges downwards. Thirty-six of these judges have had no legal education. Even the proctors are said to be for the most part unacquainted with ecclesiastical law. Trial by jury is unknown in the "Courts Christian." Yet in these Courts, presided over by incompetent and unlearned men, questions are frequently decided affecting not merely the property and the social rights of Englishmen, but even their liberty itself.

In conclusion, we have only to express our hope that Mr. Muscutt will be rewarded for his laborious investigations by a wide circulation of his book, which ought to find a place in every historical as well as ecclesiastical library.

METAPHORS.

Metaphors are tricksy companions—will-o'-the-wisps, that often lead a man to say what he never meant; or call them fire-flies, that (on all momentous subjects) should be examined by the stronger light of the lamp of reflection, before they are let loose to ornament the twilight.—*Coleridge on Southey.*

CORRESPONDENCE.

SALARIES OF UNITARIAN MINISTERS.

Sir,

Various papers, both in your periodical and in the Inquirer, bear testimony to the undisputed fact that the incomes of our ministers are not sufficient for their exigencies as gentlemen, as husbands and fathers. This may also be the case with other and less wealthy sects, but in them we have not so near an interest. That the evil is great, is as generally allowed as is the fact, tending to keep worth and talent from our pulpits, and, worse still, engendering in those whose unworldly calculations, sanguine temperaments, private means, or, it may be, less prudential foresight, tempt to enter the pale, a pervading consciousness that because as Christian ministers they cannot, either from self-respect or respect for their sacred office, battle and bargain for that which bare justice would award, an unhandsome advantage is taken of them, and a pittance offered on which, as Sidney Herbert in your May number truly asserts, "*no* other educated man in all the wide community would live." Our laymen *know* that this is true, and they must know also that the *wrong* rests with them. We would not imply that a handsome fortune, with all its splendours and temptations, were good for the minister of Christ; but neither are the anxieties of living, from which he above all men should be free,—stinted means which deny the common advantages to his family, the threadbare and ill-made coat, and the home which cannot "use hospitality." It were vain to say our congregations have no *power* to do more. They have, if they will consider that the luxuries which are not necessary for their minister are not necessary for them, and may be curtailed at the demands of justice, even if any *conscious* curtailment would generally be required to double or treble the sum which they have hitherto been content to contribute towards the support of their place of worship and its ministrations. This is a distasteful subject; but our vacant pulpits, which we fear will be multiplied, have lately drawn our attention to this subject, and more recently your report of the meeting at Altringham for the "Widows' Fund," in which it was proposed, as one means "of meeting the confessed and lamented necessities of Unitarian ministers," that a more enlarged society on the same principle should be established for the whole kingdom, and that the Unitarian laity for this object should "unite to raise a capital fund of £5000." This may be all good for our aged ministers and their widows, to whom justice cannot now be done—good, too, to help out the deficiencies of our small and poor congregations, who cannot do what they would for their ministers—but not good if intended to substitute the demands of justice—the *claims* which our pastors have, on those who *can* raise it, to a competency, and the power to create for themselves and their widows independent subsistence for age. Without this, the man of independent mind will not, ought not to be satisfied; and though he may toil on in his high vocation, it must be with the consciousness of being — my fellow-laymen must permit me to speak plainly—a wronged and injured man. To all this may possibly be answered, in the language of Scripture, "It is sufficient to the disciple to be as his Master, and the servant as his Lord," and He had not where to lay his head. And true it is that he who is more peculiarly the pledged servant of Christ should be ready to suffer in his cause; and were "the ministry not hindered," the few who are really his devoted servants might work on, if not contentedly, yet resignedly, bearing with an evil which it was not for them to correct. But even supposing such men *can* rise above the natural desire for this world's consideration which some equality of means ever gives, whatever philosophy may say, that they *can* feel a generous, cordial sympathy with those of their flock who live on at ease, indulging, it may be, in a spurious generosity

towards the passing charities of the day, while on those whom they have elected to their pulpits, and whom it is their duty to support, they devolve the pecuniary self-sacrifice which the gospel of Jesus—that most enlightened of all charities — requires for its promulgation. Supposing the Christian pastor thus exalted in character, still is not "the ministry hindered"? The conduct of congregations not unfrequently gives the answer in the affirmative; for it is no rare circumstance to hear that most unreasonable requisition for a pastor, that he must have private resources in order that he may be able to take his place in society, support the institutions of his neighbourhood, and live respectably in the town—they might also add, and obtain his legitimate influence over themselves. Yes, the days when a Paul might without "hindrance to the ministry" work as a tentmaker are passed away, and in most localities, even for him who has physical energy to endure the demands and anxieties of tuition in addition to those of the ministry, the possibility of obtaining pupils is also passed. What, then, remains to the ministers of Christ? A grateful appreciation of their services, and much fruit of all their labours? Oh! if it be so, *then*, indeed, their ministry is not hindered—*then* they may well bear on. But again we put and leave the important question —Is it thus?

JUSTITIA.

WHAT THE WORKING MAN'S HOME MIGHT BE.

IN how small a compass lie all the elements of man's truest happiness, if society were only conducted in a rational and moderate spirit, and its members of every class could be restrained from vicious indulgence and the pursuit of phantoms! A marriage contracted with thoughtfulness and cemented by pure and faithful love, when a fixed position is gained in the world, and a small fund has been already accumulated—hard work and frugal habits at the commencement of domestic life to meet in time the possible demands of a future family—a dwelling comfortably furnished, clean, bright, salubrious and sweet—children well trained and early sent to school—a small collection of good books on the shelves—a few blossoming plants in the window—some well-selected engravings on the walls—a piano, it may be, a violin or a flute to accompany the family concert—home made happy in the evening by cheerful tasks and mutual improvement, exchanged at times for the conversation of friend or neighbour of kindred taste and congenial manners—these are conditions of existence, within reach of every one who will seek them—resources of the purest happiness lost to thousands, because a wrong direction is given to their tastes and energies, and they roam abroad in pursuit of interest and enjoyment which they might create in rich abundance at home. This is no romantic, visionary picture. It is a sober, accessible possibility, such as even now, under the pressure of many adverse circumstances, is realised in the homes of not a few working men who have learned the art of extracting competence from narrow means, and maintaining genuine respectability in a humble station.—*Christian Aspects of Faith and Duty, by J. J. Tayler, B.A.*

A NOBLE CHARACTER.

IT was a noble character which Ascham gave of Frederick, Duke of Saxony. "He thinketh nothing which he dare not speak, and speaketh nothing which he will not do."

CRITICAL NOTICES.

1. *An Inquiry into the Faith once delivered to the Saints, with Grounds for rejecting the Doctrine of the Trinity.* By a late Bengal Civilian. 8vo. Pp. 79. London—Whitfield. 1851.
2. *The Doctrine of the Trinity, a Doctrine not of Divine Origin; and the Duty of Christian Men in relation thereto.* By George Stewart Hawthorne, M.D., Liverpool. 8vo. Pp. 243. London—Whitfield.

In the Trinitarian controversy, laymen have taken a not unimportant share on the heterodox side. The names of Milton, Locke, Firmin, Newton, Hopton Haynes, Sir Benjamin Hobhouse, Mr. Frend, Dr. Cogan, Mr. Bayly, Mr. Elton, Thomas Foster, Capt. Thrush, Rammohun Roy, occur to us at once, and many others might be added to the list. The two works whose titles we give above are the most recent contributions of laymen to Unitarian literature, and which, while tending to a common object, pursue a very different course. The Bengal Civilian, whose work stands first, gives us, without communicating his name, some autobiographical particulars. He was born of orthodox parents, bred in the Trinitarian faith, and has been for the greater part of his life a member of the Church of England. He was for many years in the Civil service of the Hon. East-India Company, and rose to the highest rank in the service, being before he left India a Judge in the Supreme native Court in the Upper Provinces. He distinguished himself by his humanity and enlightened zeal for promoting reforms amongst the customs and usages of the natives. When, in Oct. 1821, he was appointed Judge and Magistrate of Allahabad, he succeeded in abolishing the practice, until then prevalent, of natives from all parts of India committing suicide by drowning themselves at the confluence of the Ganges and Jumna. This meritorious service, some years after, unexpectedly procured from Lord W. Bentinck the expression of his high approbation, and the assurance that it strengthened him in the measures he took for abolishing the Suttee. On the occasion of our author's first return to England in 1829, when he was about forty-two years of age, the doctrines of the Trinity and the Atonement were topics of discussion in some circles in which he was thrown. He at this time looked on these and other kindred doctrines as amply and clearly revealed in Scripture. In order to take part in their discussion, on his voyage home he employed himself in a careful examination of the Bible, which he read through, and with the aid of D'Oyley and Mant's Commentary he collected a goodly array of texts favouring the "orthodox" system of interpretation. The result he thought enough to convict a gainsayer of wilful heresy. Speaking on the subject to a friend on board, our author was asked if he had ever inquired into the tenets and opinions of Unitarian writers. He felt at once that it was just he should do this before he finally condemned them of unbelief or misbelief. What ensued, the Bengal Civilian shall describe in his own words:

"There happened to be in possession of a gentleman on board two volumes of the 'Christian Disciple,'* a work published in America, and a sermon by Mr. Channing, and on the serious perusal of these, therefore, I forthwith commenced. In them I found several of the texts I had selected, but commented upon in a manner very different from that to which I had been accustomed. Viewed in the connexion in which they stood, and not as isolated passages, they appeared in a light altogether new to me, and totally dissimilar from that in which I had been taught to consider them, and I was constrained to admit the possibility that my zeal might not have been according to knowledge (Rom. x. 2). On

* The Christian Disciple was the original title of the work now much better known as *The Christian Examiner*. Its early volumes contained sermons by Thatcher, Buckminster and other liberal divines of America.

reaching England, I continued my researches, endeavouring, as much as in my power, to carry on my inquiries without bias and with impartiality, and, breaking through the trammels of early prepossessions and prejudices, to ascertain the truth as set forth in the gospel of Christ, by comparing and weighing the arguments and reasoning of other than Trinitarian commentators, on whom I had hitherto pinned my faith, on whose expositions I had formed my religious opinions, whose interpretations I had implicitly received as gospel truths, and whose system I had adopted as my guide to salvation. I procured from America the whole of the '*Christian Disciple*;' possessed myself of the '*Scripture Doctrine of the Trinity*,' by Dr. Clarke, Rector of St. James's, Westminster; Christie's '*Discourses on the Divine Unity*;' Carpenter's '*Unitarianism the Doctrine of the Gospel*;' the Rev. T. Lindsey's '*Apology on resigning the Vicarage of Catterick in Yorkshire*;' the '*Sequel to the Apology*,' and some of his other works, together with those of Mr. Emlyn and Rev. W. E. Channing, works which I should before have considered it eternal perdition to have looked into. And the result was, that the veil of mystery which I had hitherto been led to consider the peculiar and proper garb of Christianity, and therefore it would be impious and profane to attempt to withdraw, was removed, and God's word displayed in its native simplicity, free from all obscurity, clear and intelligible to the capacities of all, and well meriting the appellation of *a Revelation*; and I have become convinced that Unitarianism is indeed the doctrine of the Gospel, and that *the doctrine of the Trinity in Unity is not authorized by Scripture, is not a doctrine taught by Christ and his Apostles*, but the invention and tradition of men, introduced by 'vain philosophy and science falsely so called.'"—Pp. 16—19.

In addition to these particulars, we learn that this volume is no hasty production, the rash effusion of novel and untried opinions. It was drawn up by the author so far back as 1832, and is designed as a narrative of the grounds on which he has been compelled by conviction and the love of truth to abandon the orthodoxy in which he had been trained. In the close of his introductory statement, dated April, 1851, our author says,

"Ever since he has continued a stanch and steadfast adherent to the Unitarian Christian faith. Intervening time and subsequent reflection have only the more thoroughly convinced him of the truth and rectitude of the principles embraced, the erroneousness and unscriptural character of the doctrines relinquished. Those principles have given him strength and consolation, hope, comfort and trust, in health and sickness, in trial and enjoyment, and from his own personal experience he gratefully testifies that they are of God and for good to man."

The reasonings and interpretations of Scripture given by our author are those in common repute amongst English Unitarians. The argument is conducted by him with skill and temper. The book is one which may be advantageously placed in the hands of inquirers.

The second work that we have named is of a different character. The Bengal Civilian modestly dedicates his pages to Rev. George Harris and Mr. Yates, "in token of high respect and esteem for them as zealous advocates of Unitarian Christianity." Dr. Hawthorne dedicates his work to the Archbishop of Canterbury, expressing, with much admiration for his Grace's virtues, his (Dr. H.'s) desire "to provoke the Archbishop to read it." Dr. Hawthorne is very far from following the usual modes of assailing the Trinity, as our readers will sufficiently perceive when we state that it is the object of his fourth chapter to prove that the "Trinity is the mark of the Beast and the number of his name." Dr. Hawthorne is a believer in "Electro-Biology," which he regards as the most interesting and wonderful revelation of modern science. He presses this new discovery into spiritual service, adducing its operations as an illustration (p. 215) of the operation of the Spirit of God on the heart of him who seeks to be brought from darkness into light. When we add that the style is diffuse and declamatory, and that there is occasionally an unnecessary degree of harshness when speaking of "orthodox" doctrines and believers, it will be understood that, with perfect respect for Dr. Hawthorne's intentions and his desire to promote Christian truth, we do not think him very successful as an advocate of the long-lost truth of the Unity of God.

PERIODICALS.

Westminster Review, July, 1851.

The chief bond of union among the dashing, break-neck writers of this Review is, that their opinions and writings are elsewhere generally excluded. It is well that such a periodical exists. The proportion of its views that are sound, practicable and trustworthy, may be but small, but it will now and then be the means of bringing before the public mind some important truth which otherwise would be smothered. The No. before us contains much that is amusing and lively. In the first article, they who think that our women are slaves, will find a grave argument for their enfranchisement. We need scarcely observe that this is a Transatlantic importation. We are not amongst the number of those who think that European civilization will be promoted by the adoption of American opinions and usages. The question of the status of woman in English society is one of much interest. There are many branches of industry and skill from which women are most unwisely excluded. We hope to see an improvement in this respect, though we have neither the expectation nor the desire to see women becoming wranglers at our Universities, directors in our public companies, advocates in our courts of justice, or candidates at the stormy hustings of a popular election.—Art. 2, is a sensible exposure of the new form of quackery called Electro-Biology. Incidentally, Clairvoyance, upon which there has been so much imposture on one side and folly on the other, is thus treated:

"The laws of suggestion, and the occasional coincidences of a dream with facts, explain all the real phenomena connected with what is called clairvoyance, bearing any relation to a supernatural knowledge of events. There is nothing incredible in the statement of somnambulists predicting the hour of their sleeping or waking, nor in the dying foretelling the precise time of their decease. These are simply cases in which the mind, under the influence of a strong impression, and acting under a feeble physical organization, has the power of fulfilling its own prophecy. It is otherwise with the prophecies relating to persons or events over which the somnambulist could have no control, which for the most part turn out unhappy guesses. Take, for example, the prophecies, of which there were several from mesmeric patients in the clairvoyant state, that Sir John Franklin would return home about the middle of September last year. Had the event been realized, the coincidence would not have been extraordinary, as September was the most likely season for him to be expected, and many persons were then looking for him; but its non-fulfilment, and the vagueness of the description of the circumstances of the position of Sir John Franklin and his companions, clearly proved that the clairvoyantes had not a single idea on the subject which had not been put into their heads by the conjectural paragraphs of newspapers, or by questions so framed as to suggest the answer expected. Indeed, *clairvoyance*, instead of being clear-sightedness, is about the obscurest kind of vision, and most useless that a human being can possess; for there is no well-authenticated case of a person discovering by it a single fact which it was of the slightest importance for him to know. A clairvoyante will describe a gentleman's country-seat, carriage-drive, lawn, trees, flowers, conservatory; but we never heard of a person who could find the road to it from such a description. A clairvoyante will talk generally of the seat of a disease, but never so as to guide an anatomist to the precise nerve, muscle, ligament or bone affected. A clairvoyante will make revelations; but, like those of the American Seer, revelations only of old discoveries, or of old speculations, or of discoveries which cannot be tested. A clairvoyante will profess to read a book through a deal board, or a printed motto enclosed in a nutshell, but cannot make out the figures of a bank note for £100, folded in a letter, even when the note is offered (which has been done) to any one who could declare the number without breaking the seal."

Article 3, on Slave-grown Sugar, has the ominous capital letters appended to it which represent the name of a well-known member of the House of Commons, whose infelicity it is to be always interrupted when he rises to speak by a rush of members from every part of the House, to go to dinner, or the smoking-room of a neighbouring club-house, or the library, and whose ha-

rangues have been too frequently stopped by a count-out of the House. If his speeches are as dull as his article, we cannot wonder. There follows a long but not uninteresting article on the Industrial Exhibition. The Royal Academy is assailed in the 5th article. Whatever abuses there may be in this monopoly of the honours of art, the public will scarcely accept as an impartial and trustworthy witness against it a writer who deals in vulgar abuse and personalities. What will be thought of the decency of a writer who, when speaking of the recently deceased President of the Academy, can describe him as "a creature altogether after the academic heart, taken abstractedly, for his brazen self-sufficiency, pert insignificance, horn-eyed dulness, with his thick hide of incoherent plausibilities and specious self-complacencies"? In a literary as well as a moral point of view, we have seldom read so objectionable an article.—Then there follow rather more than twenty pages of theology, the text being Mr. Greg's Creed of Christendom and Mr. Thom's Lectures on Paul's Epistles. The reviewer shews considerable knowledge and remarkable power of style. His sympathies are given unreservedly to the destructive school in theology. He praises the author of the Creed of Christendom in no measured terms for his "large knowledge," his "masterly judgment in his criticism of the Evangelists," and his book is described as "manly and modest," "truth-loving, high-minded and devout," as a "model of honest investigation and clear exposition, conceived in the true spirit of serious and faithful research." Then follows an expression of wonderment at the absence of answers to the books of Strauss, Hennell, Newman, Foxton and Greg. It is more than hinted that they would be answered if satisfactory answers were possible. This is the common style of remark of this singular party, who resent difference of opinion from themselves as proofs of the objectors being "either ill-informed or insincere," but are still more provoked at their attacks on Christianity being treated with silent indifference. We have some eloquent declamation against the "scandalous vocabulary of professional polemics." There are some passages in this review which shew that *philosophers* can resort to this vocabulary, not less than clergymen. It is an amusing fact that, after so much praise of Mr. Greg and his book, the reviewer finds very few points on which he can agree with his author. Like certain wives in their treatment of their not better halves, the reviewer will let no one differ from his author but himself. The reviewer, whatever else he disbelieves and rejects, has a firm faith in intuitions. Mr. Greg, however, thinks that intuitions often tell lies, and his reviewer, terribly shocked, denounces this as "absolute Pyrrhonism," and, though said in the interest of religion, declares it to be "subversive alike of knowledge and faith." Mr. Greg, in his simplicity, thought he must derive his knowledge of Christianity from the four Gospels. The reviewer is far better informed, and assures us, and calls Paul as a witness to the startling fact, that Christ and his apostles knew very little of the system which they professed to teach, and were "unconscious instruments of a scheme beyond the range of their immediate thought." It is amusing to mark how constantly extremes meet. This Transcendental reviewer, looking at Christianity from the most sceptical point of view, joins hand in hand with the Romanist in upholding the doctrine of development. Nowhere is the reviewer more elaborate or rhetorical than in his illustration of this fanciful doctrine of development.

"There is no reason for the common assumption that a religion must be purest in its infancy. It is no less surrounded then, than at all subsequent time, with human conditions, and transmitted through human faculties; and when delivered to the world, embodied in action or in speech, necessarily presents itself as a mixed product of divine insight and of human thought—of the living present and the decaying past; a flash of heavenly fire on the outspread fuel upon the altar of tradition. So it is with the Scriptures of the New Testament, which are not the heavenly source, but the first earthly result and expression of Christianity, and which present the perishable conditions as well as the indestructible life of the religion. Only by the course of time and Providence can these be disengaged from one another, and

the accidents of place and nation fall away. If there dwell in the midst a divine productive element, the farther it passes from the moment of its nativity, the clearer and more august will it appear. It is like the seed dropped at first on an unprepared and unexpectant ground, which in its earliest development yields but a struggling and scanty growth, but each season, as another generation of leaves falls from the boughs, becomes the source, through richer nutriment, of fuller forms; till at length, when it has spread the foliage of ages, making its own soil and deepening the luxuriance of its own roots, a forest in all its glory covers the land, and waves in magnificence over continents once bare of life and beauty. So is it with the germ of divine truth cast upon the inhospitable conditions of history: it is small and feeble in its earlier day; but when it has provided the aliment of its own growth, and shed its reproductive treasures in the congenial mind of generations and races, it starts into the proportions of a Christendom, and becomes the shade and shelter of a world."

If by all this gorgeous imagery the writer simply means that it is one of the functions of Christianity (as it is one of the evidences of its divinity) to prepare each successive generation of men better to understand and more to exemplify the religion of the Son of God, we do not dissent from him. But if he means this to be an exemplification of the position which he has taken, that Christ and John and Paul did not understand the religion which they professed to reveal, while the disciple of the present or some future age, enlightened by the religion not of the Messiah and his apostles alone, but of Christendom, may comprehend it, we have only to observe that the imagery does not elucidate the author's meaning. He dazzles by the brilliancy of his figures, but he does not instruct or satisfy the understanding. When he uses plain speech, we directly feel ourselves at issue with him. Few persons familiar with the New Testament will agree with him in such assertions as these—that Paul "had no insight into the interior of his Master's earthly life, and no great concern about it;" that there is an entire absence in the apostolic writings of any *moral* picture of Jesus; that "the Christian Scriptures are singularly sparing of general rules, and give few maxims of human nature or large formulas of human life;" and that they "leave untouched many earnest thoughts that aspire and pray within the mind." Our reviewer, we have said, relies as the basis and for the substance of his faith on intuitions. In vain we seek, here and elsewhere, for an intelligent definition of intuitions, or a comprehensible explanation of them. But he evidently regards these intuitions as of supreme importance—as in fact, if his words have any meaning, constituting the superhuman portion of religion. He expressly says the superhuman of Christianity consists in this—

"The providential introduction among the affairs of this world of a divine influence which shall gradually reach to untried depths in the hearts of men, and become the organizing centre of a new moral and spiritual life. *It is a power appointed—an inspiration given—to fetch by reverence a true religion out of man, and not by dictation to put one into him.*"

The reviewer offers a new solution of the difficulty of free-will and prayer and of forgiveness of sin. The passage is too long for extract. He suggests that "*Nature is not co-extensive with God, and that beyond the range where his agency is bound by the pledge of predetermined rules, lies an infinite margin, where his spirit is free;*" also, that "Man, as counterpart of God, belongs not wholly to the realm of nature, but transcends it by a certain endowment of free power in his spirit." By this hypothesis he suggests that room is found for a doctrine of prayer.

"*God has not spent himself wholly in the courses of custom, and mortgaged his infinite resources to nature;* nor has he closed up with rules every avenue through which his fresh energy might find entrance into life; but has left in the human soul a theatre, whose scenery is not all pre-arranged, and whose drama is ever open to new developments. Between the full centre of the soul in man, and the full margin of the activity of God, what hinders the existence of a real and living communion, the interchange of look and answer, of thought and counterthought? If in response to human aspirations, a higher mood is infused into the mind; if in consolation of

penitence or sorrow, a gleam of gentle hope steals in; and if these should be themselves the vivifying touch of divine sympathy and pity, what law is prejudiced? What faith is broken? What province of nature has any title to complain? And so too with respect to the doctrine of forgiveness," &c.

But we presume our readers, like ourselves, have had enough and to spare of this mystical, nay utterly unintelligible, *congeries* of words. We suppose the author thought he had a meaning when he penned them; but if he can succeed in making that meaning clear to any other mind, we will give him credit for being the master Gnostic of the age. What a relief to turn from these confused words to the simple, heart-moving instructions of Jesus, describing God as a Father, commanding prayer to him, and promising his forgiveness to humble penitence! If our reviewer be authorized to give the latest and best version of the "Religion of Christendom," we are grateful that it is not ours, and go with increased confidence and deeper love to the Gospels as the source and charter of our simpler faith.

The British Quarterly Review, August, 1851.

ALTHOUGH there have been many better numbers of this Review than the current one, we must needs draw our readers' attention to some things which it contains. Good service is done to the Protestant cause by the writer of the article on the Index Expurgatorius of Papal Rome. It is a subject with which few persons out of Italy are minutely acquainted. A detailed account of the books prohibited by the Church which so mendaciously calls itself "Catholic," shews beyond question that Rome is at war with the human mind, that its triumph would be the downfal of literature and the prostration of science, and would involve the world in thick darkness. We can only quote one passage, but that contains a list of illustrious names forbidden at Rome, but which Protestant Europe will not willingly let die.

"The contents of her Index puts Rome in direct antagonism with the great lights of the civilized world. Among its condemned authors we find the names which are most distinguished in the several departments of knowledge. Not only in religion and theology, but in the sciences, Rome here acknowledges by her own lips, that the first men are her adversaries. This is an important fact. Let us establish it. A few sentences must suffice. In theology, what greater names than Wycliffe, Luther, Melancthon, Calvin, Cranmer, Parker, Sherlock, Tillotson, Usher, Whitgift, Whitby, Grabe, Outram, Pearson, Polus, Prideaux, Simon, Turretin, Abauzit, Michaelis? Yet these are proscribed. In general scholarship, the writings of the following men are tacitly declared to be incompatible with the safety of the papal throne, viz., Scaliger, Walton, Buxtorf, Cardan, Campanella, Savonarola, Picard, De Dieu, Fleury, Hottinger, Lightfoot, Mead, Selden, Stephens, Scapula, Van Dale, Castalio, Dupin, Henry More, Bayle, Cudworth. Nor do the historians escape; though while the sceptical Gibbon is omitted, the Catholic Sarpi is condemned, as if Rome had less fear of positive infidelity than truth-telling in regard to her own proceedings. Of eminent historians there stand in the Index, branded as heretical and false, Ginguené, Guicciardini, Bayle, Hallam, Burnet, Robertson, Hume, Sismondi, Llorente, Salvador, De Potter, Vertot, Villiers, Goldsmith, Raynal, Burnet, Maimbourg, Millot, Mosheim and others. The philosophers, as might be expected, meet with no mercy. Of them there are proscribed—Bacon, Bentham, Pascal, Malebranche, Occam, Puffendorf, Leibnitz, Descartes, Condorcet, Darwin, Helvetius, Hobbes, Fontenelle, Hume, Locke, Kant, &c. Defenders of Christianity have their representatives in the Index in the persons of Grotius, Addison and Soame Jenyns. Newton leads the astronomers. Swift, Steele, Lady Morgan, are among the martyrs of light literature; and the poets suffer in the persons of Dante, Boccacio, La Fontaine, Beranger and Milton. How Pamela can have offended the holy office, we know not; but here in the Index a sort of theological Lady Godiva does that virtuous lady stand exposed! Even the innocuous Benjamin of Tudela has in some way merited the Pontifical pillory; while the wise and holy men of the congregation have found heretical pravity in such grave writers as Baronius, Basnage and Bull."

What a noble library would that be which should use as its catalogue and

its voucher of intellectual and other excellence the Index Expurgatorius, excepting only those books (a small proportion) which offend against decency! We would recommend to the declaimers against Popery at Exeter Hall to fit up as a Protestant armoury and a perpetual rebuke and exposure of Rome such a library in some central spot in the Metropolis. But, unfortunately for our Evangelicals, Socinus figures in the Index, and of writers like him an Evangelical library must be also purged.

But we must hasten to another article, which claims our notice from its length, its subject, and (with some reserve we add) its ability. It is on the evidences of Christianity, and particularly the question of Inspiration, occasioned by the publication of Mr. W. R. Greg's Deistical book, recently reviewed in our pages. It bears internal marks of Dr. Vaughan's lively but diffuse and often illogical pen. It is characterized, as much that proceeds from him is, by large pretensions to candour, which the performance scarcely sustains. In one respect the essay is satisfactory. It shews the good counterbalancing the acknowledged mischief of unbelief in correcting superstition. Forced into the conflict with an acute and unsparing adversary like Mr. Greg, the high pretensions of the "orthodox" advocate for a verbal inspiration, once the test of soundness in the faith, are very prudently laid aside. It is true, he professes to plead for a *plenary* in lieu of a *verbal* inspiration; and he consoles those who are anxious to abide within the old landmarks of orthodoxy with the assurance, that arguments for the one in preference to the other are a mere dispute about words, and he quotes texts and authorities which look very like a defence of an inspiration sufficiently orthodox; but when he descends to particulars, the inspiration to which he commits himself is so modified and explained, as scarcely to differ from that maintained by some modern Unitarians. Agreeing, as we to a large extent do, with the arguments with which the reviewer confutes Mr. Greg's assault on Christianity, we feel that we have a right to complain of the identification by him of the opinions put forth in the "Creed of Christendom" with modern Unitarianism.

"Judging from appearances, we should be disposed to say that English Unitarianism is about to become extinct. Not extinct in the sense of failing to present to us a class of persons claiming to be regarded as Christian ministers, or congregations claiming to be regarded as Christian worshipers; but in the sense of ceasing to hold a creed at all distinguishable, in the matter of it, from that of Bolingbroke or Gibbon, of Thomas Paine or Richard Carlile. Inspiration, miracles, the resurrection of Jesus, the supernatural in every form of Christianity, are decried more and more commonly and openly every day, by parties who had their place, not long since, within the old Unitarian landmarks. What is graver still, imputations are now cast by many such persons on the character of the Sacred Writers, and on the contents of the Sacred Volume, as foul in substance, if not in language, as the lowest scribes in the service of infidelity have ever committed to writing. Men, indeed, are still found in Unitarian pulpits, and in Unitarian churches, who deplore this downward course of things, and are doing their best to stay it; but this class consists, we fear, of a minority only, and a minority becoming daily less."

We meet the reviewer in portions of this statement with a direct denial of its accuracy. Whether his knowledge of the state of opinion in our churches be extensive or superficial, accurate or blundering, must be decided, not by his own pretensions, which it will be seen by our extracts are large, but by the proofs he offers of knowledge. Very slight circumstances sometimes unconsciously disclose a witness's real ignorance of the facts to which his testimony relates. Now, were the reviewer so well informed as he imagines himself to be, respecting Unitarian matters, would he have allowed his printer to make two blunders in as many lines in giving the names of two distinguished Unitarian ministers—THORN for THOM, and TAYLOR for TAYLER? That the majority of Unitarian ministers and people give up a belief in miracles is untrue. In opposition to the statement of the reviewer, we do not hesitate to say, as the result of a tolerably wide acquaintance with our religious denomination, that were an Unitarian minister to declare his disbelief of the re-

surrection of Christ, it would of necessity put a close to his public ministry. The only case of the kind we ever heard of, was instantly followed by this result, and the ex-minister, a gentleman of unimpeachable morals and a good scholar, has, we believe, never since entered an Unitarian pulpit. If the reviewer were right in his facts as to Unitarian opinion, we should not smile at his prophecy of the approaching extinction of our body, and we should have no wish to delay such a result. Should it ever unhappily come to pass that faith in the divine mission, the miracles and the resurrection of Christ, cease to be articles of the Unitarian creed, we hope the sect will cease to exist, and the name pass away from public knowledge. Other defenders will then be found for free inquiry and religious liberty. Better expositors of mere philosophy than we have ever possessed may be found. Our mission, if we understand it aright, is to shew that Christianity may be defended without abandoning or violating reason. We uphold and value Unitarianism, not because it is a system of sound philosophy, but because we believe it to be the doctrine of the Gospel.

To fortify his statement of the Deistical tendency of Unitarian opinion, the reviewer gives a sketch of a sermon recently preached by an Unitarian minister, described by him as being "a man of the first eminence in his sect." If the sermon be faithfully reported, we repudiate the sentiments put forth in it as grossly unjust to the evangelists and to the conduct and intelligence of the apostles.

"We wish our readers to imagine for a moment that they see a man robed as a minister of religion, in the pulpit of an elegant ecclesiastical structure. The preacher begins by assuring a limited but well-dressed and fashionable auditory, that it is one of the great mistakes of the modern church to suppose that, by placing ourselves in the age of the apostles, we place ourselves in connection with Christianity in its purity. It is not so. On the contrary, it is hard to conceive of men more filled with prejudices, and with prejudices more hostile to the religion of Jesus, than were the men who are known to us as his earliest disciples. Such, in fact, was the ceaseless blundering of those parties, both as to the letter and spirit of the system of which they professed themselves the special teachers, that we should no more think of looking to them, though bearing the name of apostles, for a true presentation of the religion of Moses, than to the towerings of a Hildebrand, or the visions of a Swedenborg. The preacher assures you, accordingly, that, in his judgment, Christianity has been preserved in the world, not so much by means of the apostolic wisdom, as in defiance of apostolic weakness—in spite of the attempts of these misguided men to give to it every where a Jewish cast and spirit—in spite of their favourite notion about the end of the world, as to come in the time of that generation, and of their narrowness, intolerance, selfishness, asceticism, and much beside. Instead of learning implicitly from them, it behoves us to subject all their teaching to a suspicious and rigid scrutiny. In place of our being judged by their word, their word is to be judged by us. In place of sitting passively at their feet, our first duty is to separate between the fragments of truth they have transmitted to us, and the accumulations of error and absurdity of their own which they have mixed up with it. In such a task we are much more competent than they. The mists of Jewish misconception which rested so thickly about them have no place with us. We can see as they could not see. Even towards Jesus, our position differs widely from theirs. They boasted of being his servants, i. e. in the language of that time, his slaves. As a consequence, it was a part of their weakness to call him Lord—a term which denotes the holder of the slave. We take no such ground. We have chosen Jesus; he does not choose us. He is the leader; it is our will to follow, and we follow him willingly.

"Now the above is not a picture of the imagination. The preacher on the occasion was a man of the first eminence in his sect; the auditory embraced some of the most educated and wealthy families in one of the great centres of our opulence; and judging from the manner in which the whole was listened to, by both sexes, and by youth and age, the fair inference is, that the discourse was by no means of an unusual complexion. Judging, too, from the tone in which the Unitarian press is wont to hail the appearance of such works as those of Mr. Froude and of Professor Newman, we have felt obliged for some time to suspect that the partition separating between Unitarianism and Deism in the last century has scarcely an existence at

present, with many who still retain the name of their predecessors. Much in private talk has tended to force this suspicion upon us, but we must confess we were not fully prepared for such discoursing as the above from an influential Unitarian pulpit."

The reviewer seems to have felt that in putting this foolish sermon forward as a type of Unitarian preaching, he was acting unjustly, and makes a partial concession to the better qualities of two Unitarian ministers who have recently given to the public some admirable specimens of their style of preaching, and he adds in a note,—

"Two books are just now on our table by Unitarian ministers, which are much more conservative of the historical in relation to Christianity than we should have expected from such quarters, and which contain a large amount of ethical truth, beautifully expressed, mixed up, of course, with interpretations of the sacred text, and with many opinions, which are by no means our own. The works we refer to are—'*St. Paul's Epistles to the Corinthians: an Attempt to convey their Spirit and Significance.* By JOHN HAMILTON THORN' *(sic)*. Fcp. Pp. 408. And '*Christian Aspects of Faith and Duty. Discourses by* JOHN JAMES TAYLOR, *(sic)*, B. A.' Fcp. Pp. 346. Chapman—London. But moderate and just as is the tone of these productions, on many points the names of their authors stand committed to a course of periodical criticism on subjects of this nature, which, without the slightest measure of unfairness, may be described as in its drift saying—We deem it far better that the thinkers of our time should relinquish all idea of the supernatural in Christianity, become mere Deists, or something even less definite or harmless, than that they should remain within the precincts of orthodoxy. Now, we have ourselves little doubt as to the effect of the bias thus indicated on the future of the party indulging it. For the most part, the said thinkers will choose what is thus suggested as the wiser point of the alternative before them, and, bidding adieu to Unitarianism, as being scarcely more tenable than Evangelicism, will find their proper level and resting-place much lower down."

The reviewer closes his article with a gloomy and almost despairing lament over the possible destruction of the Christian faith. With his despair we do not unite. Christianity has had to pass through many conflicts, some of them not less severe than that in which she is now engaged, and has come out from them unscathed. We have perfect faith in a similar result at present. Should even a majority of philosophers and scholars agree to put Christianity aside as a thing of the past, we believe that the practical good sense which characterizes our countrymen would make the mass of the people cling the more resolutely to a system of faith which clears and brightens the pathway of life, and strips death of its worst terrors.

"The maxim which proclaims 'the Bible and the Bible alone' as authoritative, is not more offensive to the Romanist than to the Naturalist: the sole difference is, that the former accomplishes his purpose by consigning the Bible to secrecy, and by putting forth his own interpretations of it in its stead; while the latter leaves the book open to the fullest inspection, but mutilates it in open day and at pleasure, and encourages every man to separate for himself his own residium of truth from the mass of the untrue or the doubtful.

"These are the two great powers now at work in our Christendom, from one end of it to the other. We regret to say that it is by far the most influential mind of Christendom that is marshalled under the one or the other of these standards, and not under the standard of a scriptural Christianity. Many millions in the nations of Christendom apprehend those principles clearly, and avow them without scruple; and many millions more are variously influenced by them, so as to have become lost to the Christianity taught by Jesus and Paul. In the face of such antagonisms, so strong on either hand, the church of Christ has to keep her footing and to make her way.

"On the Continent, a state of things to the above effect presents itself every where. In Great Britain, matters are tending more and more every day towards the same issue. What is worse, Evangelical Christians seem to be all but blind to these signs of the times. Amidst every sort of agitation as to the lesser doctrines, or the mere ritualism of Christianity, or as to the best means of upholding and diffusing it, few

seem to be aware that there are agencies at work which threaten to put an end to all these broils *about* Christianity, by expelling the thing itself from the midst of us. Our great Churchmen, above all, cannot afford to be thus inobservant of what is going on. Nonconformists, too, for the greater part, are far from seeing what manner of persons they ought to be, if the perils of these times are to be adequately met by them. Methodism, unless greatly changed, of which at present we see no sign, may be said to have done its work. Nor have we anything very flattering to say of Congregationalism. The educated, the energetic, the working mind of the community, is becoming more and more lost to our churches, in common with all other churches. We scarcely touch the mass of the people beneath us, or the minds of reading, culture and more free thought above us. We do something with the orderly, the well-to-do and the comfortable people of our time, though even among these the proportion disposed to give heed to our doings seem to be greatly diminishing. Whence these many unsettled, disorderly and sickly churches? Whence these heavy complaints about the feebleness and inadequacy of our existing ministry, and this small promise of improvement as regards the ministry of the future? The cause in our view is simple and apparent—a leaven of scepticism has found entrance into the more instructed and energetic minds of the age, in all grades, leaving small space for thorough religious conviction of any kind, or for that thorough action that might proceed from it. We see this disastrous course of things coming over us so clearly—like a sweep of destiny—that had we the resources of what is called the religious world at our command, we should, we think, feel constrained to appropriate no small part of those means which are now expended, and with so little apparent result, on collateral and distant objects, to this life struggle at our own door. But from whatever source the means may come, our aim should be to secure a more reasonable maintenance for our home ministry; a large increase of our home force; a much more varied adjustment of the means of instruction to the wants of the community; and a far more successful working of the press along with the pulpit."

The Spirit of the Churches, Romish, Established and "Evangelical." A Discourse. By the Rev. George Armstrong, B. A., T. C. D. In Two Parts. London—Chapman.

THIS discourse is, like all Mr. Armstrong utters, earnest and powerful. It is more than usually discursive in its topics and illustrations. The title is scarcely descriptive of the subject, which is an exposure of Popery. If we had room, there are many passages, as striking in expression as just in sentiment, which we would gladly quote. Is Mr. Armstrong correct when he speaks of *complicated in (with?)*, p. 27, note, or when he speaks (p. 5) of being "in sweet commune"? If the word exists in the English language as a noun (which we question), it expresses not *fellowship*, which Mr. Armstrong means in the passage, but a small territorial district.

Moral Aspects of the Great Exhibition of 1851. *A Sermon preached in the High-Street Chapel, Warwick, on Sunday, May* 4, 1851. By Thomas L. Marshall, Minister of the Chapel. 8vo. Pp. 23. London—Whitfield.

THIS is one of several attempts to give spiritual utterance to thoughts suggested by the Industrial Exhibition, which has during the last four months gathered around it five millions of wondering beholders. Unlike other productions now before us, with the titles of which we will not trouble our readers, Mr. Marshall's sermon is timely, sensible, and in the best possible spirit. The moral aspects in which he views the Great Exhibition are, 1, as "the glorious result of free-trade legislation;" 2, as illustrating "the remarkable progress and wonderful discoveries of modern science;" 3, as shewing "the value and dignity of labour;" and, 4, as diffusing "the great principle of Universal Peace."

INTELLIGENCE.

DOMESTIC.

Cleator School.

For the last two years we have drawn the attention of our readers to the excellent institution—a strictly unsectarian school—that has been established for some time at Cleator, and is patronized by Thomas Ainsworth, Esq., the Flosh. The example shewn by Mr. Ainsworth is worthy of imitation, as the school has been productive of much good in his neighbourhood. We are glad to find from the subjoined report of the annual examination, taken from the *Whitehaven Herald*, that the school is yearly gaining in estimation, and that at the present time it is more numerous than formerly, and the manner in which it is conducted gives entire satisfaction.

On Thursday, July 31, and Friday, August the 1st, the examination of Cleator schools, containing about one hundred and fifty boys and girls, taught by Mr. Black and Miss Alcroft, took place. Among those present we may mention the Rev. William Hadfield, incumbent of Cleator, and the Rev. J. R. M'Kee, of Pendleton, near Manchester (examiners); Mr. and Mrs. Ainsworth, the Flosh; Mr., Mrs. and Miss Hartley, of Gillfoot; Mr. Stirling; Mrs. and Miss Hunt; Messrs. Robinson, Thorburn, Reid, Spedding, Miller, and many other parents of the children.

On Thursday, the junior classes were examined in reading, spelling, derivation of words, and the elementary rules of arithmetic, the pupils readily answering all the questions proposed to them. On Friday, the senior classes were examined on the subject of their reading lessons, on the derivation of words, English grammar and geography, and on all those subjects the questions were answered much to the satisfaction of the examiners.

In mathematics the senior classes underwent a very searching and lengthened examination on the first six books of Euclid, and in algebra to cubic equations. Several of the leading propositions were demonstrated on the black board, and some interesting theorems (which had not been introduced into the usual course) were proved with great facility, thus shewing the elementary propositions were so thoroughly understood by the pupils that they could apply them in the investigation of new geometrical truths, which afforded the best criterion of their advancement in this department.

The examination being concluded, Mr. Ainsworth requested the Rev. gentlemen who conducted the examination to state their opinion of the efficiency of the school.

The Rev. Mr. M'Kee rose, and in substance spoke as follows: It had been very gratifying to him to be present again this year at the annual examination of the Cleator schools, and to renew his acquaintance with Mr. Ainsworth and Mr. Black, and, he might add, with Mr. Hadfield, the highly-cultivated, intelligent and liberal-minded incumbent of that parish. Having been requested by Mr. Ainsworth to express his opinion as one of the examiners respecting the state of the school and the examination they had been engaged in, he was glad to say, that on the whole he had been very much pleased; both the progress made and the acquirement displayed by the scholars having been very considerable. Indeed, this was only what he expected to find from what he witnessed of the working of this excellent institution last summer. Schools, from the circumstance that there was a constant influx of new-comers, and that some were continually being drafted off to act their part in the great drama of life, frequently varied very much from year to year, not merely as regarded numbers, but also as to the original capacity and general attainments of the pupils. This year he was happy to find the school had not in any way suffered declension. It numbered more pupils than formerly, and all had acquitted themselves very creditably and answered the questions proposed, considering their age and opportunities, very satisfactorily. It gave him much pleasure to bear his testimony at present, as he did last year, to Mr. Black's excellent method of teaching. If he might be permitted to express an opinion from what he had seen, he should say that he was endowed by nature with many of the qualities which every educator of youth ought to possess. He was mild and gentle, yet firm, persevering and industrious. He kept pace in intelligence with the times. He had adopted the modern improve-

ments in the government of a school, in the training of the young, and in the imparting of knowledge. In the education of youth, in developing the mental faculties and in the formation of habits, much was unquestionably due to the system pursued. Still it might be said with some truth of a school, as it had been said of the government of a nation, "that the best administered is the best." Unless the teacher was active, energetic and painstaking, exemplifying his precepts by his own conduct—unless he was himself, as it were, the life and soul of his system, his plans, however excellent in themselves, would be unproductive of much good. Doubtless Mr. Black owed much of his skill in teaching to his having been a pupil for some time of the late Dr. Thompson, of Glasgow, than whom there was probably never a more successful teacher of science. He thought they might fairly conclude that it was not only to the excellent system that was here adopted that they were to attribute the important results they had yesterday and to-day witnessed, but in a great measure to the energy and skill of the teacher himself, and his entire devotedness to his profession. He believed it was a proverbial saying, "Like master, like man:" it might with equal truth be said, "Like schoolmaster, like pupil." The teacher not unfrequently imparted his distinguishing characteristics to those who were for some length of time under his instructions. Hence the responsibility on parents in making a judicious selection of a teacher for their children. Our age was emphatically one of advancement and progress, and it especially behoved educators to be in the van and not in the rear of the march of improvement. In the physical sciences we had latterly made rapid progress. What a revolution in manual labour had the steam engine and the modern discoveries in chemistry produced! Processes that formerly took days could now be accomplished in hours. In intellectual culture, too, the present age was superior to any former one. The philosophy of education was now being better understood. It was no longer considered as an art merely, that any one might practise, but it was now regarded as a science as well—a science founded on the laws of the human mind. It was to be hoped that the general enlightenment of the times would, ere long, place the educator in that position in society to which the dignity and importance of his profession so justly entitled him. One of the distinguishing features of this school to which he should first allude, and certainly not the least important, was its purely non-sectarian character. No religious catechisms and formularies of faith were here taught. No invidious distinctions were made between Churchman and Dissenter, between Catholic and Protestant, and between Unitarian and Trinitarian. The bone of contention everywhere, namely, the inculcation of a religious dogma, was here wisely excluded. This was a step in the right direction. Those who were prejudiced against schools where nothing but secular instruction was given, might here perceive how well the secular system worked: witness how harmoniously everything under it was conducted, and how admirably calculated such institutions as this were to pull down the barriers over which different sects and parties frowned and scowled at one another, and to remove prejudices, and liberalize the mind, develop the mental faculties, deepen our affections and enlarge our sympathies. Nothing narrow and bigoted was introduced in the educational course. All met on and occupied common and indisputable ground. For himself, he could not perceive what the complexion of either the master's or pupil's religious creed had to do with the explanation and understanding of the grammatical structure of a sentence, with the working of a sum in arithmetic, with the theory of numbers, with the solution of a geometrical problem, or with the mechanism of the heavens. Happy would it be for this country if non-sectarian schools such as this were found in every town, village and hamlet of the land. The great and everlasting truth would then become more generally acknowledged, namely, that God was no respecter of persons, but in every nation and in every clime he that feareth Him and worketh righteousness shall be accepted. It was notorious that the old plan of making the Bible almost the only reading book in a school, left the mind undisciplined, and, he feared not unfrequently, the heart unimproved. In confirmation of these views he would read to them an extract from a most excellent little work on education by the Rev. Mr. Dawes, a Church-of-England clergyman, the Dean of Hereford, who entertained most correct views on education, and who was an ornament to

that section of the Christian community to which he belonged. Mr. Dawes remarked, "that from the Report which has lately been published on the state of education in Wales, there is one thing that appears remarkable, independent of the lamentable state of ignorance which seems generally to prevail, which is this, that in those districts where the people seem to have a very considerable knowledge of scripture, the state of their morals is of the lowest and most degrading kind. In this fact the evidence of the clergy of all denominations seems to agree. Something of the same kind I have myself observed in the South of England, and it is by no means an uncommon thing to find in some, nay I should say in many, of that class, an aversion to their children being taught anything of a secular kind, as if secular instruction partook in some measure of the nature of sin. This is no doubt a state of gross ignorance greatly to be pitied, and which in the end will be corrected by the influence of a better-educated class, as this becomes diffused amongst them; but the singular and almost unaccountable part of it is, that this apparent knowledge of scripture should have so little influence on their moral conduct; that it should never enter their minds (or, if it does, they do not regard it) that scripture truths are intended as rules of life: whether the sort of familiarity which they have with scripture phrases, and the constant habit of interweaving them into their conversation, can have led to this, I do not know, but such is the fact." Whilst he (Mr. M'Kee) expressed his approval of the purely non-sectarian character of the school, he was very desirous that *on this subject* he should not be misunderstood. Neither himself nor the advocates of a non-sectarian system of education estimated less highly than their neighbours the blessed privilege of being in possession of the Bible, the best of all books—the book in which they read of God's dealings with man—of their origin, duties and destiny, and which was their chief solace in adversity and the augmenter of their joys in prosperity. It was from no want of the highest appreciation of the Bible that they did not advocate its introduction into a school where there were children of parents of different religious persuasions. Rather than run the risk of engendering bad feelings amongst the different sects, and of fostering religious prejudices, they preferred that the schoolmaster should not be intrusted with the expounding of the Scriptures to his pupils. They regarded this as the *special* duty of their parents and religious instructors. They considered that it was the schoolmaster's duty, when he was instructing children whose parents held very different religious sentiments, to discipline their minds chiefly on secular subjects, to sharpen and expand their intellects by general, but not special training. It was his business to teach them, to observe and reason on common things, to encourage them to ask the why and the wherefore of the phenomena of nature; and when their minds were thus disciplined and trained, and in a healthful and vigorous state, they were then better able to grapple with religious subjects, better fitted to understand and duly appreciate the truths of the Gospel. Now as there was no religious instruction given in this school, it was the more imperative on the parents of the children and their spiritual guides to see that this most important part of their education was not neglected. The second characteristic feature of this institution on which he might remark, was the nature of its discipline. Doubtless the best plan of governing youth was to exercise mildness with firmness. He believed it was generally found difficult to maintain order unless the latter quality in the teacher predominated. How an Orbilius of the last century would have smiled if he had been told that boys could be governed, made obedient and tractable, without the free use of the birch! Corporal punishment was now almost entirely banished. An enlightened teacher of the present day regarded it degrading both to himself and his pupils to have recourse to the cane, either as a stimulus to industry or a preventive to mischief. True it was that a tyrannical schoolmaster might obtain through severity order and obedience, but it was better he should rule through love. The great aim of a teacher ought to be to generate in his pupils a love of learning, a desire for improvement, to excite their curiosity, awaken their dormant faculties, develop their kindlier feelings, and keep in check the lower propensities of their nature. Now it would invariably be found that these things were much better accomplished by gentleness and kindness than by severity and harshness. It was much better that a boy should learn but little at school, than that his dis-

position should be soured through tyranny on the part of the master, and that he should have no desire after he left school for farther improvement. The next thing to which he might allude was the mental training. There the pupils were taught to reason on the subject of their lessons. In arithmetic, the *rationale* of every process was explained and dwelt upon until it was thoroughly understood. Every step was made secure ere the next was taken, and thus habits of investigation and accuracy were acquired which would be found very beneficial in after life. Having dwelt at some length on this subject last year, he should not at present add anything further. There was a new feature this year to which he might allude; he meant the addition of a girls' school. As it had not been long established, much fruit could not be expected. He doubted not, however, that in time it would be as popular and as much appreciated in the neighbourhood as the boys' school. He was not capable of giving an opinion on the work that had been to-day exhibited; it was for the ladies to express their views on this department. He congratulated the inhabitants of Cleator on having so excellent an institution as this in their village, and having located among them such instructors as Mr. Black and Miss Aldcroft. An admirable work had been and was being accomplished here by exhibiting the good effects that result from adopting the secular system of education, and which he hoped would ere long become more general. In the absence of a thoroughly good and liberal system of national education, it was a great pity that gentlemen of local influence did not establish and patronize schools similar to this. The institution had hitherto been very successful, and under its present government he felt confident that in future it would not lose the high character it now held among the educational establishments of our country. He had only farther to add that they had his best wishes for their success, and if ever he journeyed to Cleator again, he hoped he should find these schools in as vigorous and healthful a state as at present.

The Rev. Mr. Hadfield then said—After the lapse of another year I have the pleasure of again meeting you at your examination, and I have the satisfaction of bearing my testimony to the continued exertions of the master of this school in forwarding your education, and to your decided progress under him. I have alluded on former occasions to the great mathematical talent of Mr. Black, and the success of his instructions in that important branch of education, and shall therefore have the less occasion to allude to it now; but I consider it my pleasing duty to congratulate those who are interested in the well-being of the school, on the very decided improvement of the pupils in the reading department, and have been much pleased with the care that has evidently been taken to make them thoroughly understand the meaning and derivation of all the most difficult words occurring in the works which they read. Mr. Black's own amount of mathematical knowledge being so much superior to the requirements of a country institution, and his own habitual diligence in increasing the amount of his knowledge, may perhaps have previously prevented him from seeing the necessity of attending to small minutiæ, or, as I can easily conceive, may have made it irksome to do so; and I therefore the more congratulate both him and his pupils on the additional care and attention which he has bestowed during the last year on points which are at the first sight perhaps less absolutely necessary. Although I have done it before, I will again allude to a main principle which Mr. B. has here, I believe, invariably attended to, and which I consider one of the greatest improvements that has taken place in education. It is the plan of teaching principles rather than mere rules; of making mathematics, what they are mainly intended for, a discipline of the mind and understanding. Few, perhaps, will be so situated as to apply them practically; but to all they are invaluable for the purposes I have just stated. Frequently a greater amount of apparent work may appear to be got through when a rule is merely committed to memory and immediately acted upon, and when the far more difficult process of teaching the pupil to understand the principles of the rule is omitted; but we must remember that one hour's actual work done after a rule itself has been proved by the pupil, is worth a week's work done without that proof. This is the point which constitutes the merit of Mr. B.'s system of instruction, and I consider it decidedly beneficial for the pupils who are educated under it; and I believe that the young men who have been

instructed here have given, as far as I know, full satisfaction to their employers. I would also remark that I consider it decidedly beneficial for the females to have obtained a female instructor who can communicate that instruction in female arts which are so necessary to render them useful and happy in the domestic sphere in after life. But, my young friends, there is another point which it is my duty, as the clergyman of this parish, to impress most seriously upon you, and it is the absolute necessity of adding religious instruction to mere human knowledge. From the circumstances of the case and various religious opinions of your parents, it is not possible for the master to communicate instruction on religious doctrine, and he therefore does not attempt it; but I would have it most deeply impressed on your minds that it is not on that account the less necessary that you and your parents should consider it a matter of the utmost importance to attend to the performance of religious duties and to religious instruction. Attendance on divine worship, Sunday-schools, the reading of the Scriptures, these are the means of grace and instruction which will tend to render you religious and virtuous as well as clever. It is true religion, and its companion, true godliness, which, as it were, sanctifies human learning. Learning without religion can do little for your true happiness. When they are united, they mutually extend the benefit of each, and lead to happiness in this world and the next. The paths of virtue are the only paths of true wisdom, and of peace here and hereafter. Hoping, then, my dear young friends, that as you grow in knowledge you will grow in goodness—that your course here may be one of happiness and prosperity—I heartily bid you farewell, and hope that the relaxation of your holidays may dispose you to renewed exertion when school commences again.

This terminated the proceedings, which throughout were of a very interesting and satisfactory character.

Criminal Statistics.

Of 3000 children taken into custody in Birmingham in the year 1850, 489 were children under sixteen years of age, and the greater proportion were lads between twelve and sixteen. Out of them, 1343 could neither read nor write; 1604 could read and write imperfectly; only 179 could read and write well; and but 29 had received a superior education. When we consider how little real discipline of mind and character and how little useful knowledge are involved in the acquirement of the third class, namely, in reading and writing well, we learn that only the boys in the fourth class can be said to have received anything deserving the name of education. Consequently, of 3000 children taken into custody, only 29 had enjoyed the benefits of education. Is anything else required to shew that ignorance breeds crime, and that our criminals are from the uneducated class?

Of 71 persons transported from the borough of Manchester during the year 1850, 17 had had no instruction; only 4 had been well instructed; and the remainder are characterized in regard to instruction as "imperfect."

Of 4578 persons taken into custody in the borough of Manchester in 1850, 1616 could neither read nor write; 2741 could read only, or read and write imperfectly; 216 could read and write well; and but 5 had received superior instruction. Of the whole number (4578), therefore, not more than 221 had received such instruction as was likely to teach them right from wrong. We may then say that of these 4578, 4357 were ignorant persons. Surely, then, ignorance engenders crime. Surely, too, education prevents crime.

Again, of 2058 persons summarily convicted in the borough of Manchester during 1850, 731 could neither read nor write; 1227 could read only, or read and write imperfectly; 100 could read and write well; and not one had received superior instruction.

Once more: of 740 persons committed for trial in the borough of Manchester during the year 1850, 213 could neither read nor write; 480 could read only, or read and write imperfectly; 42 could read and write well; and five had received superior instruction; 47 criminals out of 740 had enjoyed anything like a good education. In other words, let 740 persons receive superior instruction, and only 47 of them, or one in fifteen, will prove criminal. But of these 47, how many had received a good moral and religious training? Perhaps not one. Experience tells us that in the middle classes very rarely indeed does a person become a criminal, or commit any serious offence against the laws, who has had the benefit of anything that deserves the name of an

education. Ignorance condemns a man to the lowest kind of labour, or, depriving him of the means of gaining an honest living, makes him first idle and then dishonest. Accordingly, of the 4578 persons taken into custody, only 1743 were in work, and 2835 were out of work. Of the latter, 620 were prostitutes, and 273 were reputed thieves; 670 are reported as having no trade; 643 as labourers; and not more than 100 can be described as having been engaged in the higher branches of social employment. It is then clear that a very large portion of our crime comes from bad training, by which we mean a bad bringing up, including the want of a regular and proper employment, as well as a good domestic discipline. The entire eradication of crime may be very difficult or even at present impossible, but its diminution may be effected by diminishing or destroying its outward causes and occasions.

Warwickshire Unitarian Tract Society.

The forty-fifth annual general meeting of the members of the Warwickshire Unitarian Tract Society was held at Tamworth on Wednesday, Aug. 20. The religious service was introduced by the Rev. John Gordon, of Coventry; and the sermon preached by the Rev. Edward Higginson, of Wakefield, from Proverbs xxvii. 6: "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." From these words, the preacher delivered a discourse which was justly characterized in the subsequent resolution as "interesting, instructive, and exceedingly appropriate," on the Good and Evil of the Unitarian Churches. It is with great pleasure we add that, at the unanimous and cordial request of the meeting, presented in the course of the subsequent proceedings, the preacher kindly consented to place a copy of his sermon in the hands of the Committee for publication; and we doubt not that its eminently practical and seasonable character will gain for it a thoughtful and extended perusal.

At the close of the meeting for business, more than sixty members and friends of the Society (ladies as well as gentlemen) dined together, under the presidency of the Rev. William Parkinson, the respected minister of the congregation. Besides the residents in Tamworth and its immediate vicinity, friends were present from Birmingham, Lichfield, Coventry, Warwick, Dudley, Kidderminster, Evesham and Leicester; so that the meeting was as numerous as it was spirited.

In the course of the afternoon, various sentiments were brought before the meeting by the gentlemen present. Among them, the eminent services of the late Sir Robert Peel in promoting the passing of the Dissenters' Chapels Bill, received the grateful acknowledgments of the meeting. Assembled as Unitarian Dissenters in the very town of which he had been the distinguished representative in Parliament, and in that very "unpretending little chapel," in a "small retired nook," whose situation and circumstances he had so graphically described in his speech * on the Bill, it was impossible that his highminded and successful maintenance of just, liberal and comprehensive principles, in opposition to narrow legal technicalities, should not be thankfully remembered by all present; while the tribute paid to his estimable and engaging qualities in his more private relations, by those who had enjoyed the best opportunities of appreciating them, was deeply affecting.

Nor did the meeting fail to express their sentiments of respect and gratitude towards others, the friends of religious truth and freedom, whose lives had been altogether devoted to the advancement of that sacred cause. The absence of one of the venerable founders of this Tract Society (the Rev. John Kentish), for almost the first time since its institution in 1806, consequent upon the growing infirmities of advancing years, gave occasion for the expression of the warmest sentiments of veneration and gratitude towards him; while the memory of another earnest and devoted labourer in the gospel vineyard, recently removed by death at an equally advanced age (the Rev. William Field), called forth a sincere tribute of respect.

At the close of the meeting, the members adjourned to Bole Hall, on the kind invitation of Charles Harding, Esq., who had presided at the meeting for business in the former part of the

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* A truly liberal and statesmanlike speech, commencing with the memorable declaration that the debate had, up to that point, exhibited "a preponderance of argument on one side of the question, *unexampled* (said Sir Robert) *within my recollection in any former debate.*"—See Debates on the Dissenters' Chapels Bill, p. 194.

day; and in the enjoyment of his friendly hospitality terminated their very agreeable, interesting and encouraging anniversary at Tamworth.

London University.

It is gratifying to observe the influence which the University is exercising over the higher academical institutions of England. The standard of instruction and proficiency is raised and sustained by the periodical examinations at the University. We rejoice to see that the benefits of a degree in the University of London are being year by year increasingly appreciated. The matriculation examinations just closed have been attended by between 200 and 300 candidates, a large proportion of whom have passed in the first class. The subsequent examination for honours has been contested with great spirit. The following table shews the several institutions which have contributed the successful candidates for honours:

	Classics	*Mathematics*	*Chemistry*	*Botany*	*Zoology*
King's College	3	3	1	..	1
University College	2	2	4	1	..
Private Tuition	3	2	..	..	..
Queen's College, Birmingham	..	..	2	..	2
Manchester New College	1	1	..	..	..
Guy's Hospital	..	..	1	1	..
St. Thomas's Hospital	..	..	1	1	..
Stepney College	1	..	..	..	..
Amersham Grammar School	..	1	..	..	..

King's College men carried off the exhibition in both Classics and Mathematics. The students from Manchester New College whose names are placed in the list of successful candidates for honours, are, in Classics, Mr. James T. Whitehead (son of Rev. James Whitehead, of Ainsworth), previously educated in the school of Rev. H. Green, of Knutsford; and in Mathematics, Mr. Henry Turner, son of J. Aspinall Turner, Esq., the much-respected President of the Chamber of Commerce, and Chairman of the Committee of Manchester New College. Both these young gentlemen, our readers will remember, were honourably distinguished in their own recent College examinations. The Unitarian public will be gratified by these unquestionable proofs of the high character of the College which they have so zealously supported.

Carmarthen College.

The annual examination of the students at this Institution took place during the last week in June, and was conducted by the Rev. D. Davison and Dr. Davis, Froodvale, who were assisted by the Revds. W. A. Jones and R. L. Carpenter. There was the usual attendance of ministers of different denominations from the town and neighbourhood. The Rev. D. Davison presided over the *vivâ voce* examinations in Greek, Latin, German and French, Church History, Logic and Moral Philosophy; Dr. Davis over those in Mathematics, Natural Philosophy, Hebrew, Syriac, Chaldee; and the Revds. W. A. Jones and R. L. Carpenter over the examinations by papers in Greek and Latin.

At the close of the examinations, which lasted four days, Mr. Davison proceeded to distribute the prizes and books of merit, annually granted by Lewis Loyd, Esq., of Overstone Hall, and stated, that as the attainments of the six senior students were so nearly equal, and of such general excellence, it had been decided that each of them should receive a prize of equal value. Their names are—Messrs. J. Jones, B. A., H. Oliver, B. A., D. Davies, D. Griffiths, E. Jones (Independents); B. Williams (Unitarian). Presents of books were then awarded to those students whose progress had been satisfactory; and as each one received his testimonial of satisfaction, Mr. Davison made a few encouraging and admonitory remarks applicable to each individually.

Dr. Davis, in addressing the students, said he was glad to give a good account of their progress. There had been a great improvement in the Oriental department, especially with regard to Syriac,—a new code of instruction, and one which had evidently been studied with great diligence.

The Rev. W. A. Jones then rose, and said that the present examination had been fully as satisfactory as that of last year. He considered that to have been so satisfactory, that he had this year selected the most difficult passage in the Electra of Sophocles to be

construed, as he thought it due to themselves and to the Institution that he should do so. He was happy now to see that he had acted rightly, as they had translated it in a manner which reflected credit on themselves and the Institution. The result of their knowledge of the Greek language was the more gratifying, as it clearly proved that they would apply their knowledge as it was intended, in order to be preparatory to their exercising the duties of the Christian ministry. In this respect they would find languages very useful; but they seemed also to possess general knowledge, and to have formed habits of study which he had no doubt would remain with them through life.

The Rev. R. L. Carpenter confessed that he was much struck with the topic selected by the senior student in the sermon—the Necessity of Self-Denial. The discipline in that Institution was nothing to the discipline in after-life. Here, the student was engaged in studies which were dear to him, and from which there was comparatively little to divert his attention; but in the world, he must practise self-denial incessantly. He must also believe that, as with material wealth, which ought only to be considered as entrusted to a man in order that he might dispense it for the benefit of others, so it must be with intellectual wealth, which he was not entirely to husband to himself for his own gratification. He apprehended that, as ministers of religion, it would be especially their duty to afford the benefits of education to others. Science and education were invariably the handmaids of religion, and were instrumental in leading men to Christ. He believed that it was said of Fenelon, that whilst in his study he was at the beck and call of any one who needed his assistance in any labour of love. And so it was that the attainments of excellence in college education should fit persons for a higher state in active life, and also fit them for a higher and happier state hereafter. As a good sound school education fitted a person to enter college, so a good sound college education fitted him to benefit others in this world, and to glorify their great Master in heaven.—Mr. Carpenter concluded an address of considerable length by saying that he would add one word in confirmation of the pleasure which Mr. Jones had expressed at the mode in which the students had construed a very difficult passage in one of the Epistles in the Greek Testament.

The Rev. D. Davison then rose, and addressed those assembled as to the course of the examination. In the course of a long and impressive address, he alluded to the motives which had induced many within the last ten or fifteen years to enter that Institution. Upon inquiry, he had found it to be too true that many men had entered that College, had listened to its Professors, had obtained knowledge from them, had taken away with them the character of the Institution (he said many men, and not a few within the last ten or fifteen years)—not a few had seceded or gone over to the Established Church, having graduated at Oxford and elsewhere. He begged not to be misunderstood. He and the Board he represented had not the slightest objections to any church. They, as patrons of that Institution, had no desire to put restraint upon the conscience of any man. There were as good men in the Church of England as there were out of it,—men who intended to do good, and who doubtless did do good, at whatever conclusions they might arrive. To them he heartily said, "God speed!" But if, on the other hand, men entered that College, looking upon education for mere worldly interest, and as enabling them to attain a more respectable position in life by entering the Church of England,—if such were their intentions, they had better not come at all. Let them not come there with a hypocritical pretence, with having only one single object in view, while they really had another, deserving only of being stigmatized as having obtained money and privileges "under false pretences." Such a circumstance had occurred, and might occur again; and therefore he thought it right to warn them.—Mr. Davison then referred to the honourable position which most of the students who had graduated and matriculated in London University had attained, and urged them to compete for the theological honours, which he was quite sure were within their reach; and concluded by earnestly recommending the students to peruse attentively the recent address of Mr. Shepherd, the Chairman of the East India Company, to the cadets at Addiscombe; for if instead of officers of the Indian army, ministers of the Christian religion were substituted, they would find a great deal of matter in that eloquent speech which would

deeply and suitably interest them. He then wished them good bye, and said that he should have great pleasure in naming to the Board how much of encouragement he had met with in this visit.

After an affecting and eloquent extemporaneous prayer from the Rev. Hugh Jones, of the Lammas-Street chapel, Carmarthen, the proceedings of the session terminated.

It will be a source of pleasure to our Unitarian friends to learn that one-third of the students entered on the books of the College, for the next session, hold Unitarian sentiments, — the average numbers of all the students being about twenty. Among these may be found Unitarians, Independents, Baptists and Calvinist Methodists; the latter, followers of the late Geo. Whitfield.

The Dean of Hereford's School.

King's Somborne is an agricultural parish of Hampshire, remote from any high road or large town. Its inhabitants are wholly labourers, excepting five or six large farmers and a few country shopkeepers and artizans. No resident proprietors or gentry are to be found there. When Mr. Dawes became Rector, about nine years ago, there were no schools, and no one desired any; the farmers were even opposed to the instruction of the children. Intense ignorance of course prevailed and great demoralization; for the parish had been one of the worst examples of the old poor-law management. With untiring zeal and a great expenditure of time and trouble, Mr. Dawes instituted and conducted a national school. At first, as he acknowledges, he knew very little about education; but he got a few children to attend, and, as he states, "since the school here was established, I have given almost constantly an hour, and sometimes an hour and a half, a day to it, looking at the exercises, hearing them read, giving a cheerful word to one and an encouraging look to another, pointing out their faults. In this way much is done in a little time, and the best possible effects arise from it." One great object with him was to raise his parishioners' notions above the pauper level to which they had long been reduced. He required payment invariably: 2*d.* a week for one pupil, and 1*d.* for every other pupil of the same family, were charged to labourers, and a larger sum, according to their means, to artizans and farmers. His next object was to make the pupils and their parents feel that they were receiving at least their money's worth. He caused reading, writing and arithmetic to be taught in the most efficient and agreeable manner; but the most remarkable feature of his plan is the large amount of useful instruction connected with the affairs of common life which he communicated to the children, chiefly in conversational lessons, doing his utmost to excite their interest and to improve their moral and intellectual faculties. The children soon found that they were acquiring what was very useful as well as amusing to them. The parents made the same discovery, with the addition that an intelligent and well-conducted child is cheapest to keep, and can assist at home in many unexpected ways. All classes send their children; and this is considered by Mr. Dawes to be a most important feature of his plan. "In the school here there is no difference whatever, either in the instruction or in the treatment of the children, arising from one class paying more than another; everything works and harmonizes well, on the principle of those who are able to do so, sending their children for a longer period." In Scotland also the children of rich and poor are constantly seen together on the same benches, though in England the feeling is against it. The efforts made by the labourers to send their children for a year or two longer than is usual in National Schools, and even to sacrifice some wages, and the number of children who attend from other parishes, are strong proofs of the nature of the education received. "At this moment there are 14, the children of farmers and respectable tradesmen, lodging in the village from Monday to Friday night, when they go home and return the following Monday morning. Soon after the opening of the school, the children were required to buy their school books; and the extent to which they do this (£39 being paid for books in 1849), is a very convincing proof of the way in which the parents estimate the education their children are getting;" and the majority of these parents are labourers, as poorly paid as any in the country.

It is impossible to give in few words, or by a bare statement of the subjects taught, any notion of the thoroughly practical nature of the education given at this school. The pupils who stay to the age of 14 or 15, probably get a

better education (with the exception of languages) than is given at any other school in the country.—*Westminster Review.*

Ministerial Exchanges.

The following address was prepared for a recent meeting of the London District Unitarian Society, but in consequence of the press of speakers was not used by its author. A general feeling in favour of the proposed system of exchanges was manifested. Some of the arguments for the system are here stated.

The subject for consideration this evening is—"Whether a more frequent interchange of the pulpit services of the ministers in and about London is desirable and practicable?"

The custom that at present prevails in the Unitarian body is for each congregation to make its own choice of a minister, who is elected for life, and the connection seldom terminates but by the resignation or death of the minister. The appointment has in view the fulfilment of certain mutual duties between the minister and the congregation, and does not necessarily involve the performance of any duties between that minister and the other congregations. The contract simply exists between a minister and his particular congregation, and not between a minister and several congregations.

Now the question before us this evening appears to me to include the two following principles, viz., Shall the election of a minister by a Unitarian congregation involve mutual duties between him and all the Unitarian congregations? or, Shall such election imply only the existence of duties between that minister and the congregation electing him?

Any attempt to produce a regulation different from that which has hitherto existed would be uncalled for and impolitic, if the position of our religious body were perfectly satisfactory both in its internal prosperity and its external attraction. But such is not the case. It is notorious to every one who observes and thinks, that our congregations not only do not numerically increase in the ratio that the population does generally, but on the contrary, in spite of the youthful additions made to them annually by births among the married members, they actually fall away to that extent at least. And instead of a demand being made in every direction for additional places of worship, it appears that the requirement rather is that we shall close the doors of some of those chapels that have existed for many years, and which were formerly filled. Is not this a tendency that, unchecked and permitted to continue, must sooner or later produce the total extinction of Unitarianism, considered as a flourishing, distinct and independent religion?

An interchange of the pulpit services of our ministers is *desirable*, because the congregations generally will acquire more knowledge in theology, religion and morality, from the combined instructions of a number of ministers, than each can possibly derive from a separate teacher; while to the ministers likewise advantages will be imparted, inasmuch as they will not be called upon to give so extensive a range to their subjects of instruction, but will be at liberty to confine their abilities to those branches of study that have chiefly occupied their attention, and which they feel themselves most competent to expound. At present it does seem to me a hard tax for ministers to be compelled, Sunday after Sunday, month after month, and year after year, in unbroken succession, frequently to toil after fresh subjects, new arguments and a different style of illustration, in order to avoid wearying their hearers through too great a sameness of preaching; all of which might so readily be avoided by a well-regulated interchange of congregations.

That the alteration proposed is not impracticable may be gleaned from the fact, that instances have already occurred in which illness has occasionally necessitated a temporary performance of the services by other ministers; and since the same difficulties that would present themselves against a frequent interchange can be overcome in those cases, it is therefore unreasonable to suppose that they could not be as easily surmounted if an interchange became a regular proceeding, sanctioned both by our ministers and their congregations.

Seeing, then, that good reasons can be assigned in favour of the opinion that an interchange is both desirable and practicable, this question very naturally follows—What system of interchange is the best to be adopted?

But before attempting to answer this question, it appears to me judicious for us to ascertain whether the country ministers and their congregations may

wish to be included in such a systematic arrangement as the Metropolitan Unitarians shall decide upon. There are many brilliant teachers in the country, whose abilities have earned for them esteem from orthodox Christians as well as from the members of our own body, and why should we in London not have an opportunity of occasionally profiting by their instruction? And may not the same cry be reciprocated by our country friends? Do they not as eagerly desire similar benefits from our ministers? A. H.

New Unitarian Chapel at Birkenhead.

Before this No. of our Magazine meets the eyes of our readers, a new Unitarian chapel will have been opened (Thursday, Aug. 28) in this rapidly-improving town. The late period of the month fixed for the ceremony prevents our giving any account of the sermon by Rev. G. Armstrong, of Bristol, of the Soirée in Craven Rooms, Chester Street, and of the services on the following Sunday by Rev. George Harris and the Rev. Russell Lant Carpenter. We rejoice to find that the congregation have secured the services of the latter gentleman, whose consequent departure from Neath is the occasion of deep regret to the Unitarians of that town. The new chapel is erected for the accommodation of a number of Unitarians residing at Birkenhead, and who find it inconvenient to take their families across the Mersey to attend Unitarian worship in Liverpool. We have no doubt that it will be found that there is abundant room for a fourth Unitarian chapel in Liverpool and its vicinity. It is much to the credit of the Unitarians of Liverpool and their ministers that they have given a helping hand to this infant society. Efforts are being made to open the place free from debt, the success of which we hope hereafter to report.

MARRIAGES.

June 26, at the ancient chapel of Toxteth, near Liverpool, by Rev. Dr. Hutton, Rev. R. H. Hutton, of Manchester, to Ann Mary, daughter of the late William Roscoe, Esq., of Upper Parliament Street, Liverpool.

June 29, in the Unitarian chapel, Portsmouth, by Rev. Henry Hawkes, Mr. William Slatter, of Southsea, to Miss Eleanor Harrington, of Portsea, both teachers in the Sunday-school.

June 30, at the ancient chapel of Toxteth, by Rev. James Martineau, Frederick J. Utting, Esq., of Wisbeach, to Miss Ann Peek, of Wavertree, near Liverpool.

July 1, at the ancient chapel of Toxteth, by Rev. F. Bishop, Rev. John Bremner, of St. George's House, Everton, Liverpool, to Miss Nancy Inman, of Egremont, Cheshire.

July 4, at Edinburgh, by Rev. J. C. Woods, B. A., Mr. Robert Inglis Black, Edinburgh, to Miss Lydia Elizabeth Batsford, London.

July 5, at the Unitarian chapel, Malton, by Rev. M. C. Frankland, Mr. John Hicks Harrison, schoolmaster, West Bromwich, to Mary, only daughter of Mr. Francis Webster, Welburn.

July 14, at All Saints church, Newton, by Rev. W. Hutchinson, Charles, son of James Garforth, Esq., of Dukinfield, to Sarah, eldest daughter of Alfred Newton, Esq., of Stratford House, Newton.

July 22, at the High-Pavement chapel, Nottingham, by Rev. B. Carpenter, Mr. Charles H. Perry, of Nottingham, to Anne, eldest daughter of the late Mr. Thomas Parslee, Harlston, Norfolk.

July 30, at Warrington, by the Very Rev. Dr. Molyneux, according to the rites of the Catholic Church, and afterwards at the Unitarian chapel, by Rev. Thomas Hincks, of Exeter, Edward Thompson, Esq., of Fir Grove, co. Kilkenny, to Mary Ann, youngest daughter of John Allen, Esq., of Fir Grove, near Warrington.

Aug. 2, at Wandsbick, near Hamburg, by Rev. A. U. Hanson, Mr. E. C. Hindley, of Liverpool, to Caroline, the youngest and only surviving daughter of the late James Aslet, Esq., of Loughborough, Leicestershire.

Aug. 7, at Lydgate chapel, Yorkshire, by the father of the bride, Henry Pontefract, Esq., to Elizabeth Reid, only surviving daughter of Rev. John Owen.

DRAWN & ENG^D BY P. BRANNON, SOUTHAMPTON.

The Unitarian Chapel

CANAL WALK SOUTHAMPTON.